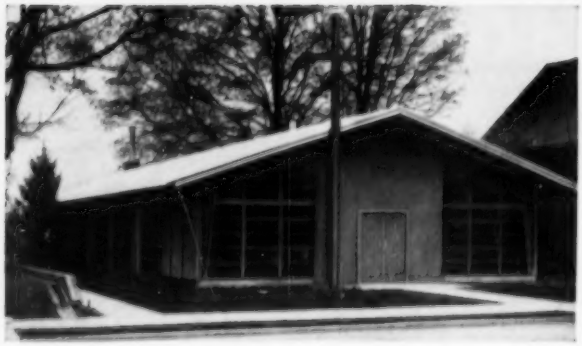
Church Management

NOVEMBER
1956

VOLUME XXXIII

NUMBER 2

DESIGNER & EXECUTOR
Conrad Pickel Studio, Inc.
See page 6



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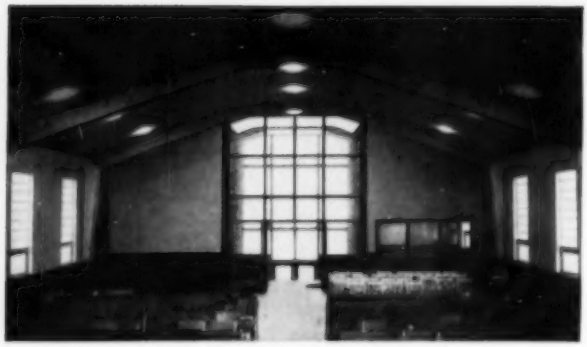

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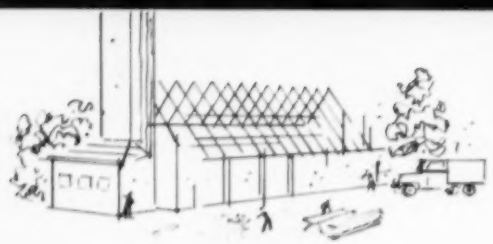

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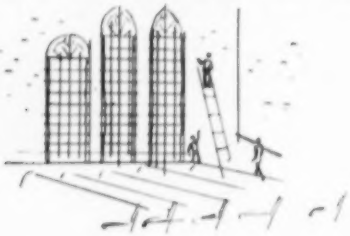

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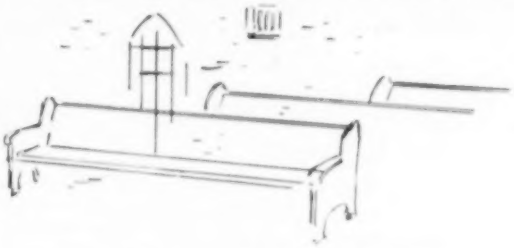

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CHURCH MANAGEMENT THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

A Little Child Shall Lead Them

Here is an interesting story which I picked up on one of my visits to a western city. The little piggy bank which had been filled with pennies, nickels and dimes by a children's class was stolen from the Sunday school room. An announcement of this by the minister shocked the congregation. A local paper picked up the news and wrote an editorial on "The Meanest Thief."

This "Meanest Thief" turned out to be a teen-ager in the church who, shocked by the publicity, hurried back to the minister to restore the amount he had taken. Conscious stricken and terrorized he was anxious to return the money and make amends. The identity of the youth was withheld. The return of the money was given as much publicity as the theft. The entire community had become interested in the situation.

One of the direct reactions was related by the athletic coach of the high school. He said that after the publication of the account there came a steady stream of returns of athletic equipment by those who had, for one reason or other, delayed this simple, but honest procedure.

I am reminded of the Gospel account of the loaves and fishes. There was a crowd about Jesus and the day was late. Some had not prepared themselves for the long wait and had brought no food. But it was a mere lad who heard Jesus ask for food to feed the multitude. Hidden within his clothes were five small loaves and two fishes; these he was willing to share with others. As he opened his blouse and showed his meager offering the human conscience began to work. One by one others who had seen this unselfish act pulled out food which they had hidden away. The miracle of human generosity touched the multitude. Soon the five thousand were fed and there was food left over.

"How did it happen," they asked one another as they recalled the event.

"I know very well," said one. "It was the master who suggested that we need not return to our homes for the meal because there would be food enough for all. Then a boy, a mere lad, opened his blouse and showed the food he had brought and offered it for the many. At first we laughed. Then something happened. I had brought my own food, not enough I thought to share. But I could do no less than the lad. Others were moved by the same emotion. Soon there was food for all and much left to be carried away.

"It was just like the master had said earlier: 'Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over.' I carried away no bread but I had something which was better—a joyous heart."

Yes, sometimes it is a little child who leads us.

Marriage Crackup

The man who called to arrange for a marriage was in the late thirties. Every minister reader knows that questions must be asked.

"Is it your first marriage?"

"No."

"Divorced?"

"Yes."

Our Cover

This window is one of twelve windows installed by the Conrad Pickel Studio in St. Paul's Evangelical and Reformed Church, St. Paul, Minnesota. It is made of mouth blown antique glass and heavy Norman slabs.

The window depicts the Nativity of our Lord. The divine child lying in the crib is the focal point of the scene. The movement of the figures surrounding the child is meant to draw our eye towards the new born Savior. Mary, his mother, is shown kneeling down in love and adoration. In the background we see Joseph, the pious and devoted protector of Jesus. The shepherd's staff he is holding in his hands is a symbol of his duty entrusted to him by God. In the upper left we see the star of Bethlehem sending its rays down to the crib. Two shepherds, standing in the midst of their sheep, are watching the scene from afar.

The right lancet depicts the shepherds who have hastened to the stable to adore the Savior. They represent men of different ages and characters. In the foreground we have a kneeling shepherd, a youthful and heroic type, offering his hands to the service of the Lord. His face expresses enthusiasm and firm decision. Then we have the mature man looking up to heaven and thanking the Lord for the grace to see his Savior. The third shepherd, an elderly man, with an inquisitive look on his face, watches the child with wonder and surprise. Two shepherd boys are looking on from the field. The upper section of the right lancet shows the angel of the Lord who had brought the good news to the shepherds in the field. He appears in a stylized cloud to symbolize that he is sent from above, from heaven. The landscape is indicated with some suggestions on the background: the hills of Judea (upper section, right) and the city of Bethlehem (in the two lower sections) is symbolized by dome shaped oriental buildings.

We are indebted to the Conrad Pickel Studio for the loan of the color plates which made it possible for us to display this window on our front cover.

"Are you the innocent party in the divorce?"

"You, as a minister should know better than to ask that. Of course I was not an innocent party. Oh, I will let you off the hook. Our church law permits me to re-marry. I was granted the divorce because of misconduct on the part of the wife. But I must share part of the guilt. In fact I doubt if there is ever an innocent party in a divorce.

"During the seven years since I have secured the divorce I have done a lot of thinking. I lacked the patience and understanding to be a good husband. My tongue was sharp. I complained, scolded, and ridiculed. I found recreation with others and neglected my home. Had I done my part Helen might have kept her interests in our own home.

"Look over the divorces which have interested you. Can't you agree with me that the entire blame can never be placed on one party?"

I suspect that his statement is too broad. There must be many divorces where there is one completely innocent party. But as a generalization the assertion was correct.

Beyond the personal experience of this man lies a challenge to all church legislators who are concerned with marriage and divorce regulations. When remarriage is contingent on the application showing that he, or she, is the innocent party we should find a more spiritual basis than the ruling of the courts.

Many of the New Testament sins are those of the individual temperament. They include self-righteousness, bigotry, intolerance, boastfulness, tyranny. These are the things which create irritation and lead to marriage crackups. The Pharisees of the day of Jesus would probably never have been found guilty of adultery but they would have made poor marriage partners. The innocent party, before the law, may really be the one who is responsible for the unhappy condition of the marriage.

The marriage which is blessed by our Lord, Jesus Christ, is not always the one which is legalized by the state.

The Quest for Spiritual Healing

Dr. A. E. Michael Ash is a physician of London, England. His book *Health, Radiation and Healing* will be published in this country later this year. He writes:

> I have found that the power that heals is in some close way associated with other forms of radiation. What radiates from the brain when we think and more so when we pray is what I hope one day to discover and am groping in that direction.

The interest in healing by prayer, laying on of hands, and other methods of spiritual healing is certainly growing in these days. It is nice to find some authority who is exploring the subject in a clinical way.

"The Word Was Made Flesh"

Phillips Brooks

And the Word was made flesh, and dwelt among us.—**John 1:14.**

Upon one more bright Christmas Day we have come to rejoice together in the birth of Christ. We want to catch at once the pure and fresh simplicity of the story of Bethlehem as if we were, indeed, there to-day, and all were going on just as it did so long ago. And we want also to get the advantage of living so long after and understanding the richness and meaning of the story more than those first spectators could, from having seen it worked out into countless lives and made the motive of the world's greatest changes. And both of these are offered to us in the Bible. We have at once the story of the nativity told as it seemed to those who were at Bethlehem on the first Christmas Day, and then we have St. John writing years afterward and telling us what it all meant, in those rich and wonderful verses that begin his Gospel; the story and its explanation, how it all seemed to Mary and the shepherds and the wise men from the East, and how it all seemed to the great apostle with the enlightenment and inspiration of God filling him; the history of Christ's nativity, and the philosophy of the incarnation. I want to dwell upon the first to-day. It belongs to the great Christian festival, not to search into the deep mystery of the incarnation of God, but to put ourselves as thoroughly as possible into the places of those who surrounded the Saviour's cradle, and see the wonderful spectacle with their eyes. But still I have made these deep words of St. John my text, because it really is impossible, as it is undesirable, for us to forget that there are deeper meanings in the event than any who were there had comprehended, but which have been made known to us. This will indicate what I want you to do with me, if you will, to-day. I want you to go with me to Bethlehem. I want you to take the three groups who are recorded in connection with our Saviour's birth, to look with their eyes and see him as they saw him, and at the same time, by your higher Christian privilege, to look deeper than they could see; to unfold, as it were, their simple and crude emotions and find in them all that the souls in fullest Christian light have ever felt in reference to Christ; to see if the entire richness of the best Christian experience was not germinally and representatively present there around the Saviour's birth.

I. His Parents

Who are the first group, then, that are concerned in the nativity, that are gathered about the birth of Jesus? Certainly those who stood the nearest to him. Certainly his parents, and especially his mother, who had borne already so long upon her heart the coming mystery. What was the nativity to her whom all generations have called blessed as the mother of our Lord? What should we see if we could look into her heart on Christmas day? Painters, you know, have tried to tell the story in exquisite pictures which represent the mother on her knees before her child, who lies before her. She is wrapt in adoration of him; she is lifting up her hands in homage; she is imploring his blessing and owning him for her Lord. But while that is what art has seized upon, it is remarkable that there is not one word about that in the Bible. There we have one key to the mother's heart: we have the beautiful psalm, the Magnificat, which she sang when she went to visit Elizabeth before the Saviour's birth. And it is certainly noticeable that that psalm is mainly of her own privilege: "He hath regarded the low estate of his handmaiden: for from henceforth all generations shall call me blessed. He that is mighty hath done to me great things." It is not adoration of her child. It is a sense of what that child's coming has been to her. Because he has deigned to be born of her she is forever blessed. Because of this close union between his life and hers she is lifted up out of her insignificance. Because he has shared her lot, her lot has ceased to be mean and wretched. She is sacred because of the God who has come and lived in her life. The poor Jewish girl is not despicable, no one shall despise her, she never will despise herself again, now that her life has been capable of containing the very life of God.

Afterward, no doubt, there came the adoration. Afterward, as Christ grew and she knew him more, there came

(Turn to page 73)

PHILLIPS BROOKS

Living from 1835 to 1893, Bishop Brooks remains one of the greatest preachers of all time. A gigantic figure in Boston, he was rector of Trinity Church (Episcopal) from 1869 to 1891 when he became the Bishop of Massachusetts. He delivered the Yale Lectures in 1877 and the Bohlen Lectures of 1879. The sermon printed here was delivered in Trinity Church and later appeared in his book, **Sermons for the Principle Festivals and Fasts of the Church Year,** published by the E. P. Dutton Company.

A Service of Carols

George Litch Knight*

The Prelude

Organ: "Noel"—Henri Mulet
"Christmas in Sicily"—Pietro Yon
Handbells: "Hark, the Herald Angels Sing"
"Joy to the World"
"Born is He, the Child Divine"
"Silent Night"
Organ: "Old Bohemian Carol"—arr. Arthur Poister

The Westminster Chimes

Processional Hymn: "O Come, All Ye Faithful"

Responsive Sentences

Minister: Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us.

People: For unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder.

Minister: And his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

People: Glory to God in the highest, and on earth peace, good will toward men.

Minister and People: O God, who makest us glad with the yearly remembrance of the birth of thine only Son, Jesus Christ, grant that as we joyfully receive him for our redeemer, so we may with sure confidence behold him when he shall come to be our judge; who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

Gloria Patri

Carol: XVI Century French Carol—arr. Claude Means

Listen, lordlings, unto me,
A tale I will you tell;
Which as on this night of glee,
In David's town befell.
Joseph came from Nazareth
With Mary that sweet maid:
Weary were they, nigh to death,
And for a lodging pray'd.

Chorus:
Sing high! Sing high! Sing low! Sing low!
Sing high, sing low, sing to and fro,
Go tell it out with speed!
Cry out and shout all around about
That Christ is born indeed!

Shepherds lay afield that night
To keep their silly sheep,
Hosts of angels in their sight
Came down from heav'n's high steep.
Tidings! tidings unto you:
To you a Christ is born,
Purer than the drops of dew
And brighter than the morn.

Onward then the angels sped,
The shepherds onward went,
God was in His manger bed,
In worship low they bent.
In the morning, see ye mind,
My masters one and all,
At the altar Him to find
Who lay within the stall.

Carol: "Away in a Manger"—19th Century American Carol

Carol: Moravian Folksong—arr. Charlotte Garden

Lightly, lightly bells are pealing,
Brightly, brightly shine the stars above,
Angel choirs His Name revealing,
Prince of peace and Lord of love.

Lowly, lowly bow before Him;
Holy, holy Prophet, Priest and King;
Gratefully let all adore Him,
Contrite hearts for off'ring bring.

Hear Him, hear Him good news bringing,
Fear Him, fear Him nor his grace withstand;
Where he treadeth, flowers springing
Fill with joy the barren land.

Carol: Text from an old English Carol; tune by Ralph Maryott

Sing Noel, Noel, Noel,
And merry be alway;
For Christ was born in the early morn,
All on a Christmas Day.

There dwelt in old Judea
A maiden fair to see;
The Mother mild and undefiled
Of a blessed Babe was she.

And as the Infant Jesus
Lay on his lowly bed.
A circle bright of heavenly light
Shone round about His head.

The shepherds bowed before Him
While angels swift did fly
On blest employ, with songs of joy
To fill the starry sky.

Now God, my dear Redeemer,
I give my heart to Thee:
For by my word, this loving Lord
Shall be the Lord of me.

(Turn to page 32)

*Minister, West Side Presbyterian Church, Ridgewood, New Jersey.

George J. Heidt

Church Business Manager

By Madeline George

Mr. George J. Heidt, who in 1927 began his service as business manager of the famed Riverside Church whose Gothic tower overlooks the majestic Hudson River, was probably the first man to assume such an office. In June, 1956, he retired from that position, though he is still on the staff of Riverside Church, over-seeing the construction of the new south wing of that beautiful edifice.

To size up and evaluate the job of being business manager of Riverside, it is necessary first to know a little of what Riverside is accomplishing and how it is going about its tasks.

Surely everyone who reads *Church Management* knows something about Riverside Church. Its stately tower which is as utilitarian as it is beautiful has twenty-three floors.

The nave, an exquisite example of modern Gothic with jewel-like colored glass windows and high arched ceilings, occupies the main part of the building which adjoins the tower. There are two floors below street level which cover the entire area of the building. The rooms in the lower levels are naturally larger than in the tower and serve as auditorium and general social rooms.

Above the twenty-second floor of the tower is the Laura Spelman Rockefeller Memorial Carillon of seventy-four bells which sings its message out above the crowded city streets.

MADELINE GEORGE

Miss George is an account executive at Wertheim Advertising Associates, New York City, and is the wife of Edward L. Wertheim, owner of the firm. She holds a degree from Bucknell University, and has studied at Columbia and New York Universities. A frequent contributor of magazine articles and poems on religious subjects, she was also responsible for preparing many of the advertisements for the Revised Standard Version of the New Testament when it was introduced in 1946.

The architecture, carvings, windows, original paintings—among them the beloved "Christ in Gethsemane" by Hoffman—are all works of art and surely deserving of more detailed description than an article of this size and subject matter permits.

There are four ministers at Riverside. Dr. Robert James McCracken, the Baptist preacher from Scotland and Canada, followed the nationally-known radio preacher, Dr. Harry Emerson Fosdick, who is now minister emeritus. Dr. J. Gordon Chamberlin, is responsible for the Christian Education program and work with the young people. Dr. Norris L. Tibbetts is primarily responsible for the phases of pastoral work which include personal counseling, for the development of the fellowship program, for the interpretation of the

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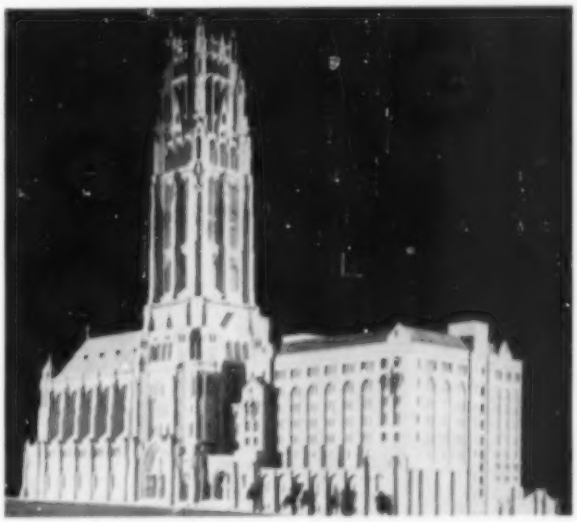

RIVERSIDE CHURCH, NEW YORK CITY

This model shows the present church plus the new wing now being added under Mr. Heidt's supervision.

What is a Church Business Manager?

William H. Leach

Sometimes our denominational leaders think so far ahead of their own people that they do not give the local church a chance to think for itself. A man gets an idea; he gets an O.K. from his board; the publicity is prepared and Uncle Sam delivers it to the local churches. Then on goes the pressure to put the program across.

Somehow or other these same leaders missed out on one of the most impressive developments. Throughout the metropolitan areas of the nation, local churches have been employing business managers for their churches without denominational direction. It has not been a rapid movement for the number of churches with budgets large enough to need a manager is limited. But the movement has impressive strength. My guess would be that there are at least two hundred church business managers being employed by Protestant churches at the present time. The Reform Synagogue has more than a hundred who can be added. They usually call them executive secretaries, but the work is similar.

The Methodist Church through its Board of Education has sponsored several group meetings for these managers. It was my privilege to attend one last year at Lake Junaluska, North Carolina. This year, again, I was a guest at Oklahoma City, Oklahoma. In each instance some ringers from other denominations were welcomed in the group. Thirteen enrolees of the Oklahoma City meeting came from other denominations.

The most fertile field for the church business manager is in those areas where churches are rapidly growing in membership and resources which require the techniques not usually found in the ministry. As a matter of fact, in the meetings which I have attended every manager has been a layman or laywoman. If they have aspirations to be preachers or prophets, they did not so express themselves. They have found a field for service quite apart from the ministerial function.

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management**, and is a church building consultant. One of the founders of **Church Management**, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building**.

As the fastest growing section of the nation is the West Coast and Southwest, it is natural that the new profession thrives best there.

Texans are not noted for their modesty in boosting their own state. When it comes to great churches they have plenty of opportunity to do so. Twenty-four of the forty-five enrolees at the Oklahoma City meeting came from Texas. Fourteen were from the city of Dallas. The total membership of fourteen churches is 54,944; the budgets of the fourteen churches total $4,124,462.

Experience of Managers

The churches have offered no formal training for this new profession. Those who occupy the positions came from business and professional positions. They come from the Y.M.C.A., insurance, school superintendencies, and similar callings.

Some of these men had been serving actively in the church and were asked to enlarge their activity to full-time employment. The women managers or, as they are more often called, administrative assistants, come through promotion or from the Y.W.C.A. Incidentally, here is a field for the competent woman executive, and some of the most efficient managers belong to that sex.

The duties of the church business managers have not as yet been clearly defined. However, in most instances these areas are the responsibility of the manager.

1. Finance, including canvass, publicity, and accounting.
2. Public relations. Both the internal and external publicity.
3. Building control. This is quite a job with these new multimillion-dollar buildings.
4. Office and personnel control. This will include hiring, directing activities, assignment of tasks, etc.
5. Food control. In some of the churches this is a tremendous responsibility. Some of the churches at the Oklahoma City meeting reported annual meals in excess of 40,000.

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NON-METHODIST BUSINESS MANAGERS

Front Row: Norman A. Brown, First Presbyterian Santa Rosa, California; George L. Reynolds, San Marino Community, San Marino, California; Raymond A. Voigt, Oneonta Congregational, San Marino, California.

2nd Row: Clay G. Hines, Park Cities Baptist, Dallas, Texas; K. F. Smith, East Dallas Christian, Dallas, Texas; Kenneth Marshall, Saint Matthew's Episcopal, Dallas, Texas.

3rd Row: Harold M. Mortensen, Westminster Presbyterian, Altadena, California; Walter Lessman, Zion Lutneran, Dallas, Texas; B. Sam Henson, Casa Linda Presbyterian, Dallas, Texas.

4th Row: E. C. Landrum, First Presbyterian, Dallas, Texas; W. Dean Willis, First Baptist, Dallas, Texas; Kyle Hobin, Highland Park Presbyterian, Dallas, Texas.

DALLAS BUSINESS MANAGERS

Front Row: Kyle Hobin, Highland Park Presbyterian; George W. Baskin, Methodist District Offices; Webb Garrison, Chairman of the Conference; Bob Stotts, Oak Lawn Methodist.

2nd Row: Walter Lessman, Zion Lutheran; Laadan H. Smith, First Methodist; D. H. Arney, Tyler Street Methodist; E. D. Landrum, First Presbyterian; K. F. Smith, East Dallas Christian.

3rd Row: Clay G. Hines, Park Cities Baptist; B. Sam Henson, Casa Linda Presbyterian; Kenneth Marshall, Saint Matthew's Episcopal.

4th Row: R. B. Brawner, Highland Park Methodist; Cecil Porter, Lovers Lane Methodist; W. Dean Willis, First Baptist.

THE TOTAL GROUP

This is the entire group which met at the business manager's conference in Oklahoma City. Church Management's editor, Dr. William H. Leach (front row, fifth from the right), was one of the speakers at the meeting.

THE "BABIES" OF THE GROUP

Not for lack of hair, but because they are newcomers to the profession of church business managers we refer to these men as "babies." Left to right they are:

Henry F. Meyer, First Methodist, Wichita, Kansas

Robert N. Ginsburg, Polk Street Methodist, Amarillo, Texas

V. M. Monticue, First Methodist, Fort Worth, Texas

Priming the Preacher's Pump

David A. MacLennan

It might be disconcerting. It could be humiliating. But it would be exciting and stimulating to see what really is happening on this planet from the point of view of heaven. Scientists as well as "space cadets" speculate as to what we might find if we could land on Mars. What will the first rocket ship's tourists discover on the moon? Hardly ever do we imagine how our frenzied activity may look to spiritual observers from "beyond the flaming ramparts of this world."

That scholarly Anglican parson, J. B. Phillips, recently published an essay entitled "The Angels' Point of View." You may have read it in *New Testament Christianity* published rcently by the Macmillan Company of New York. He imagines a very young angel being given a guided tour of the universes by a senior experienced angel. Finally they come to "a small and rather insignificant sphere turning very slowly on its axis." "It looks very small and rather dirty to me," said the little angel. "What's special about that one?" "That," replied his senior solemnly, "is the Visited Planet." Then followed the explanation. "Our young Prince of glory" visited this earth because he loves its human residents. He visited us to lift us up to become like him. To the very young angel the senior told what happened when only a handful recognized the Lord Jesus. A majority preferred their darkness to his glorious light. In the end they killed him. But this crazy, tragic action did not end the story of "the Visited Planet." He conquered death. Christ rose again, and a few saw him and became his devoted slaves. From the divine light of Christ little lights were kindled. Over many areas of the globe the young angel could see a glow. He learned that the illumination was the company of loyal men and women. "But how does it end?" asked the angel impatiently. "Will the lights join up with one another? Will it all be light, as it is in heaven?" "We simply do not know," the senior told him. "It is in our Father's hands. Sometimes it is an agony to watch, and sometimes it is joy unspeakable. The end is not yet. But now I am sure you can see why this little ball is so important. He has visited it; he is working out his plan upon it."

DAVID A. MacLENNAN
Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.

Is not this the marvelous message of the season which we enter soon, Advent and Christmas? "He has visited and redeemed his people." (Luke 1:68). This planet is significant because he loves every inhabitant! (John 3:16). Victorious over death and other evils "the light shines in the darkness" and cannot be put out. (John 1:15). We are to be transmitters of his light of truth and love. (Matthew 5:14-16). Thus December is the festival of light and of the lights.

SERMON SEEDS

I. Why not a sermon following J. B. Phillips' story-suggestion? Title: *Mind the Light!* Text: Matthew 5:16—"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Only a dozen years ago war-weary citizens of the allied nations were singing, "When the lights go on again all over the world." Many lights have come on. Many lights kept burning even in the darkness of war's blackouts. So it is today. But from the central light of the universe, God who is light, men and women have kindled their lights.

(1) The light of truth which illumines the darkness of life's mystery.

(2) The light which Christ sheds on the dark problem of man's true nature, worth and destiny. "What is man that thou art mindful of him?" asked the Psalmist (Psalm 8) centuries ago. "What is man?" asks twentieth century man. Suggest some of the answers: a physico-chemical organism; an economic unit; a potential customer; an animal to be exploited, discarded at will; an inconsequential cog in the machine of the super-State. Then contrast the Christian answer: "Now are we the children of God, and it doth not yet appear what we shall be. . . ." But it is through and in Christ that we recover this high opinion of ourselves.

(3) The light upon life's purpose. He came that we

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A Christmas Pageant

"O Come Let Us Adore Him"

John Hall Boller*

This pageant is given with the conviction that the Christmas Nativity scenes have a reality in all ages, including our present day life as well as at the time of the birth of Jesus. People from all walks of life bow at the manger today, as did the wise men and shepherds of old. As presented here, persons of all ages take the parts. Several of the characters are adults from the congregation. The pageant is not difficult to present, and may be easily adapted to the situation in any church. Because of its simplicity, it must be carefully rehearsed, properly costumed, and given with deep reverence and a spirit of glad adoration.

CAST OF CHARACTERS:

Mary and Joseph (young people)
Shepherds (junior highs)
Wise Men (seniors)
A Carpenter (man dressed in overalls and carrying tools)
A Nurse (young woman dressed in white uniform)
A Doctor (man carrying black bag)
A Minister (man wearing black robe or clerical vest and collar)
Missionaries (young people and adults dressed to represent places where they serve)
Two Students (young people carrying books)
A Teacher (actual school teacher if possible)
A Soldier (actual soldier if possible: in uniform)
People of all Races and Nations (young people dressed in native costumes)
A Family (an actual family of father, mother, and children)
The Reader (preferably a man: the most capable reader in the congregation)
Readers of the Christmas Story (three junior high boys or girls)

COMMITTEES:

Director
Casting Committee
Costume Committee
Choir Director
Lighting Committee
Properties Committee

THE OPENING WORSHIP

Organ Prelude

Christmas Hymn: *O Come All ye Faithful*

The Christmas Story:

The Prophecy: The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. . . . For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Of the

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*Minister of First Presbyterian Church, Whitestone, Long Island, New York.

"The Everlasting Mercy"

A Sermon by Frank H. Ballard

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.—**Luke 15:21.**

I have announced those words as my text because they exactly represent what I want to talk about, but I do not propose to talk about this wonderful parable. There are prodigals in every generation. Some repent, some do not. Some return to an earthly father, some have no such parent to turn to. Some not only repent but go on to a fruitful life; others find that though an inner peace is granted to them, their careers are dogged till death by the fatal choices of youth. I want to speak of John Masefield's *The Everlasting Mercy,* which in so many ways underlines the moral of Luke 15.

John Masefield is still with us, an old man in the eighties, and as Poet Laureate occasionally publishes lines on current events. If, however, you want his real message, you must go back to his early work. People often imagine that poets have an easy life remote from stern realities. Some, I suppose, do, but not John Masefield. He had to fight his way from the first in various occupations, including that of an ordinary seaman. His experiences before the mast made a great impression upon his mind and books, and when he writes of drunken brawls and fierce fights he writes what he has seen and felt. Sometimes there is a savage realism which makes us shudder, but he delights, and makes us delight, in the simple beauty of sea and sky, field and flower. His aim, however, is not to make us shudder at the one or delight in the other, but to see life as it really is and human life as he knows it in the raw. He introduces us to some tough characters, and it is about one of these that he writes in *The Everlasting Mercy.*

FRANK H. BALLARD

Dr. Ballard is minister emeritus of Hampstead Garden Suburb Free Church, London, England. An ordained Congregational minister, he had previously served churches in Cheshire, Bristol, and London. He has been moderator of the National Free Church Federal Council. The author of many books and magazine articles and a frequent contributor to **Church Management,** his latest book publication is the exposition of Psalms 90-150 in **The Interpreter's Bible.**

Saul Kane was a village youth who bit his father's hand and broke his mother's heart; who grew up to drink, to fight, to poach, and to be sent to prison nineteen times. The first incident in this long poem is a quarrel with another poacher ending in a fight. Conscience told him he was in the wrong and ought to confess it, but pride made him fight and win. With his backers he goes to a public house, and a disgusting carousal continues through the night. Yet every now and again he comes to himself, even if it is only for a second or two, and he thinks like this:

Each one could be a Jesus mild,
Each one has been a little child,
A little child with laughing look,
A lovely white unwritten book;
A book that God will take, my friend,
As each goes out at journey's end.
The Lord who gave us Earth and Heaven
Takes that as thanks for all He's given.
The book He lent is given back
All blotted red and smutted black.

But the carousal proceeds in a room foul with gin and smoke till most are fast asleep, except Saul who opens a window and feels "a cool wind go like a grace about the sleeping market place." Again wise thoughts return and he feels that "if this life's all, the beasts are better," and wonders if he should not commit suicide. But madness returns in which he tears his clothes and breaks the window, then races into the street shouting, "I'm Satan, newly come from hell." He raves as he runs—until he finds a child crying outside a shop whom he comforts with a stolen pear and an exciting story till the child's mother comes to protect the lad and denounce the sinner. Some, at least, of her words strike home and make him think.

Summat she was, or looked, or said,
Went home and made me hang my head.
I slunk away into the night
Knowing deep down that she was right.
I'd often heard religious ranters,
And put them down as windy canters,
But this old mother made me see
The harm I done by being me.
Being both strong and given to sin
I 'tracted weaker vessels in.

Shame drove him to the bar again, and there he made an unexpected contact. There came a friend, "a tall pale woman, grey and bent," who poured his liquor on the floor.

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Creating the Candlelighting Service

H. L. Williams*

Traditionally, in the Christmas issue of *Church Management*, we have published a complete candlelighting service. This year it has seemed helpful if we make a different approach and help our readers to create their own services. The effort will be found pleasing to the individual and the probabilities are that the results will introduce some original ideas which are worthy of publicity.

First of all, it may be wise to point out the distinction between a candlelighting service and a candlelight service. In the first the congregation responds by the lighting of individual candles. This has been a very popular expression of a pledge to participate in bringing the light of the world. In recent years there has come a growing fear of candlelighting services because of fire hazard, and in some communities their use is prohibited. Then the local church turns either to the electric candle or revises its service to a candlelight service which merely means a service held in candlelight. Increasing the power of the lighting of the church at the right time can create the symbolism of the coming of the great light and eliminate the danger of the many individual candles.

Outline your Program

One of the first steps in making the service is the idea of progression. Like all services of worship, the candle service is drama, and any drama must have progression. A tableau, alone, can hardly be a worship service though it may be a very important part in such a service. In planning your service do not make the mistake of assuming that the entire period must be taken with scenes showing the birth of Jesus. Without the ages of longing which preceded his coming and the hope for the world of righteousness which is to come, such a program can hardly be developed.

There is plenty of drama in the Christmas story. It starts, as I have intimated, with the longing of the ages; a desire for a better world from which poverty is banished and righteousness defeats wrong. From the general anticipation develops the concept of the savior who is to come. Next in the progression comes the birth of Jesus. This fulfills part of the dream, but this is not the entire Christmas story. Jesus, the Christ, lived, taught, suffered, died, rose from the dead, ascended to the Father. The story, however, has not as yet been completed.

After the birth of Jesus the progression moves into another period which we might call activation; the acts of the followers of Jesus as they seek to build into this world his personality and ideals. The complete drama does not, however, stop even here. We need to show that the ancient dreams have not, as yet, been fulfilled. We have not realized the sinless world; the kingdom of God has not fully come. So the progression concludes not with the completed kingdom, but with the eternal hope. We are still looking for the future kingdom.

So then our drama has four acts:

1. *Anticipation.* The hope of the world. The longing for peace and justice; freedom from oppression; the freedom of the poor; the defeat of the haughty.

2. *Incarnation.* God becomes incarnate. The birth of Jesus. The Bethlehem scenes. The confusion of the shepherds and the magi.

3. *Activation.* God working in and through us. The Christian Church. Christian fellowship. Evidences of Christian progress.

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*Public Relations Counselor, Cleveland, Ohio.

"O Little Town of Bethlehem"

Laura S. Emerson*

Bethlehem—the birth of Christ—"the hopes and fears of all the years are met in thee tonight." Our first Christmas! Every year we sing of it in *O Little Town of Bethlehem*. The grand old carol composed by Phillips Brooks for his Sunday school children is still a favorite today.

The inspiration for this great Christmas hymn was conceived in Bethlehem itself. Phillips Brooks, the beloved rector of the Church of the Holy Trinity in Philadelphia, planned a trip abroad for a year. He was thirty years old at this time, and of vigorous physique, weighing three hundred pounds. Although unmarried, he had a devoted love for children.

His parishioners, who hated to see him go, expressed this tribute in a church paper: "Respected no less than admired, honored as well as beloved, for his fidelity, his fine gifts, his outspoken manliness . . . his genuine eloquence of a soul alive and glowing with holy principles and noble emotions, he will go accompanied with the prayers of thousands for his happy journeying and his safe return."

When he started to travel through the Holy Land, he seemed to sense with a more intimate reverence, the very presence of Christ on the lake shore and in the towns. In his letters home he wrote joyously of Nazareth where "he climbed the hill on which the city was built—perhaps the finest view in Palestine." He lunched at Cana of Galilee and walked in the footprints of Christ along the shore where he taught and in the mountains where he prayed.

He had planned to spend Christmas in Bethlehem. On Sunday, December 24, 1865, he rode horseback from Jerusalem to Bethlehem. Across the valley he could see the little town lying "still in the darkness," so different from our lighted cities. In the field where tradition says that the shepherds saw the glory of the Lord, he saw shepherds still "keeping watch over their flocks." Later that evening he attended the midnight service held in the ancient Church of the Nativity.

Afterward he wrote a letter to his Sunday school children in Philadelphia describing the occasion:

I do not mind telling you (though of course I should not like to have you speak of it to any of the older people of the church) that I am much afraid the younger part of my

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PHILLIPS BROOKS

This statue of Phillips Brooks stands outside Trinity Church, Boston where he was rector for twenty-two years. Designed by August St. Gaudens, it was erected by the citizens of Boston in 1916.

*Associate Professor of Speech, Marion College, Marion, Indiana.

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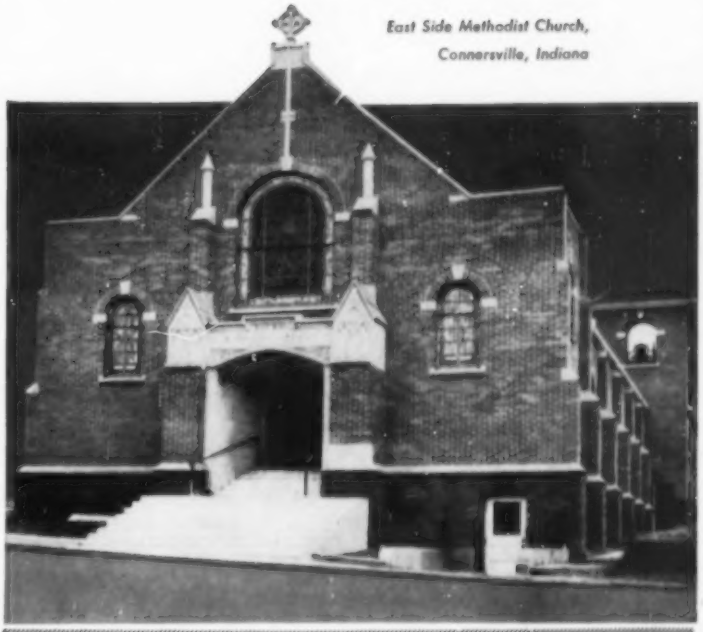

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East Side Methodist Church, Connersville, Indiana

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A Shepherd Speaks

C. U. Wolf*

I see you are still watching the sheep and the silent stars tonight. If you did not believe the angels' song before, do you expect them to come back to you now? You thought we were stupid dreamers to believe all that the angels had said, "You will find a babe wrapped in swaddling clothes and lying in a manger."

I can hear you still, after the song had ended and the angels had gone away into heaven—"Must we be as stupid as our sheep to believe all this? It is pure nonsense. I should not even let myself be inside a stable on a night like this. As for a child it is such idle speculation!"

So, you were content to sit, while we went to Bethlehem. We had never ventured far in any direction. Sitting on these slopes only our dreams could carry us away from this petty conquered land. Only talk could make shepherds into kings over the house of David. We never left the village fields where we were born. We've walked a thousand miles and yet only worn the grass off these same hills.

Waiting and watching, walking and talking, such has been our dreary lot till now. But all that is done with tonight! Music and sudden light have interrupted our routine. You heard them faintly, I heard them gladly—"Glory to God in the highest and on earth peace to those in whom he is pleased."

It was like a divine invasion. I remember how my grandfather spoke of the days of Pompey. All the glories of Judah were swallowed up in the glitter that was Rome. Only shepherds and herdsmen remained the same, the pitiful posterity of proud Israel.

We shepherds have had a significant spiritual history; that may be why those angels came to us tonight. Would you believe it? No one was there, but the father, mother, and the child—and we shepherds! Oh don't say, "That proves it couldn't be very important!"

After all, on these very hills, David dreamed of empire and temple while tending his father's sheep. Our greatest kings liked to be called "Shepherds in Israel," and today even the high priests have salvaged that title out of the spoils left by Rome. The basic needs of humanity have been met by our fellow shepherds throughout the ages; food, clothing, and the sacrificial lamb for the Passover. From the sacrifice of Abel until now, men have looked to the lamb for grace before God. Sure, it's been good business every spring, but tonight all that seems unworthy of the child I've seen.

Shepherds, and the whole host of heaven marshaled in bright array for us. All the kings of the earth and the prosperous dwellers in Jerusalem and Rome passed by! Make no mistake about it. We saw and heard the glory as of God, out here on these ancient hills. You may doubt, but only shepherds, of all humanity, listened to the angels' first great song.

Then while you stayed behind with your doubts, caught in the shackles of disbelieving routine, we went with haste and found it as the angel told us. We found "Mary and Joseph and the baby lying in a manger." Of all the world, only we few shepherds have heard his cry. But be certain, friend, more will come of this than even our best dreams envisioned. For around us and him there was glory—greater even than that which is in the Holy of Holies.

While we've been waiting, God has been working, his wonders to perform. While we've been talking, God was acting. With all our dreaming, talking, and weary walking, we could never find God. We were as lost as our sheep without a

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*Minister, St. Paul's Evangelical Church, Toledo, Ohio.

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Festival of Power & Life

F. Townley Lord*

Whatever else Christmas may have done, it has set the church to singing. It supplies the three factors which Bernard Manning found in the great hymns of Charles Wesley: "the solid structure of historic dogma, the passionate thrill of present experience, the glory of a mystic sunlight coming directly from another world."

I doubt if there is any Christmas hymn more widely known that of Nahum Tate and Nicholas Brady *While Shepherds Watched their Flocks by Night.* It has been described as a word-picture of great beauty. Nahum Tate was once a poet-laureate; he died in a debtors' prison. Nicholas Brady was once a royal chaplain; he ended his days in poverty. Yet these two, bequeathing nothing else, left us a legacy which, coming into royal home and humble cottage, has spread its warm glow across 256 winters.

There is no doubt about the glow. Let the icy blasts do what they will, yet as soon as the Christmas festival comes round there steals across the heart a gentle breeze as of summer. Wrote Sir Walter Scott:

> The wind is chill
> But let it whistle as it will,
> We'll keep our Christmas merry still.

Stony hearts are softened. The selfish people of this world warm to unwonted generosity. We feel, as at no other season, that it is more blessed to give than to receive.

This is the season of infectious friendliness that gathers all mankind within the circle of brotherhood. Listening once again to the bells of Bethlehem we feel within us a stirring of power like that of which Sir Winston Churchill has lately written in his eulogy of Alfred the Great: "a power to rise above the whole force of circumstances, to remain unbiased by the extremes of victory or defeat, to persevere in the teeth of disaster, to greet returning fortune with a cool eye, to have faith in men after repeated betrayals."

This is the yearly miracle repeated amid the winter snows. We may well ask why the Christmas message has such power. Why, asked an editorial writer in *The London Times,* does Christmas survive the shocks of time and circumstances, and pass unscathed through changes that uproot so much that is familiar in the heritage of the past? Let another famous journal supply the answer. Commenting on the words from Matthew, "Now the birth of Jesus Christ was on this wise," the late H. Wilson Harris writing editorially in *The Spectator* gave his view that the essential fact is the birth of Christ, not that the birth of Christ was on this wise or that wise. We may marvel at the angels' song, the shepherds' awe and wonder, the incomparable poetry of the Magnificat, the tender picture of Mary of whom Chesterton wrote:

> The Christ-Child stood on Mary's knee,
> His hair was like a crown,
> And all the flowers looked up at Him
> And all the stars looked down.

But deeper than the romantic, pictorial setting of the great event is the fact itself. Once, long ago, Jesus was born. For a long time now we have nourished our strongest hopes on that fact.

Even the unorthodox can pay tribute to this. H. G. Wells concluded his *Short History of the World* with a chronological table. He gave us a list of dates, beginning with far-famed Egypt, Rome, Assyria, Persia; he recalled the stalwarts of the ancient days, Cyrus, Philip of Macedon, Pompey, Ceasar Augustus. Then came another date: "birth of Jesus of Nazareth: Christian Era begins." Wells preferred, as he said, to keep history and theology apart. But you cannot keep history apart from anything—politics, economics, culture, literature, religion. How impossible it is to keep the Christmas date in the calendar apart from theology! The inspired author of the fourth Gospel felt this so strongly that he chose to include in his opening chapter this tremendous assertion: "And the Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."

Christmas is thus inseparable from God. Dwell, if you

(Turn to page 30)

*Dr. Lord is minister of London's well-known Bloomsbury Baptist Church, a post he has held for twenty-seven years, and is also the editor of *The Baptist Times,* one of the leading church papers in Great Britain.

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A Quarterly Newsletter

Religion in the British Isles

Albert D. Belden

Since my last letter the Methodists of Great Britain have held another Annual Conference at which the retiring President, Dr. Leslie D. Weatherhead, handed over the position to H. Crawford Walters.

The Conference was held in Oxford Place Chapel, Leeds, on July 2nd. After a devotional opening by Dr. Eric Baker and Samuel McCaffrey, President of the Methodist Church of Ireland, the following message was sent to Her Majesty the Queen.

"The Conference of the Methodist Church, assembled in Leeds, respectfully begs your Majesty to accept this assurance of its loyalty, and that of the Methodist people, to your Majesty's Throne and Person. The Conference prays that God's blessings may continue to rest on all your Majesty undertakes in the service of the Nation and the Commonwealth."

The new President had rendered signal service in Burma and a Burmese minister, Ba Ohu, presented the Presidential robe in the name of the Burma Church. Mr. Crawford Walters in his address to the Conference, made a searching survey of the state of the current world and the difficulties facing the modern church dealing successively with morality without religion; the drink trade; the gutter press; ecclesiastical snobbery; and closing with a fine appreciative statement of the gospel, a plea for stronger religious education and a summons to Christian welfare.

The following minimum allowances to Methodist ministers will interest American readers:

Ministers who have traveled over thirty years £500 (an increase of £70).

Ministers who have traveled over twenty and up to and including thirty years £480 (an increase of £50).

Ministers who have traveled over ten and up to and including twenty years £450 (an increase of £30).

Ministers who have traveled up to and including ten years £430 (an increase of £20).

Married Probationers (plus £100 house accommodation) £320 (an increase of £10).

Unmarried Probationers (plus furnished accommodation to the value of £100) £260 (an increase of £10).

The minimum allowance of a superintendent shall be £20 more than the allowance due to him according to his years of travel.

The new Archbishop of York, Dr. A. M. Ramsay, addressing a Durham Cathedral crowded with Methodists, spoke of his "dream that one day the Methodists will, by means of bishops be linked with the Church of England while retaining their own customs and methods as a society. The Archbishop spoke in great praise of John Wesley.

An American in London

By invitation of Mr. Cyril Black, M.P., a distinguished company of members of the House of Commons and the House of Lords, together with other representative guests, attended a luncheon party at the House of Commons on July 23 to meet Dr. Jesse Bader, of the United States. Mr. Black introduced Dr. Bader as his oldest and best American friend, and as a leader in evangelism who had an encouraging story to tell. Dr. Bader gave an impressive account of the religious situation in America. He said America had a long way to go before reaching its goal religiously, but they were heading in the right direction. Of America's population of 167,000,000 people, 97,000,000 claimed association with the churches of all denominations. Sixty percent of the population are on church rolls, the highest percentage in the history of America. The explanation, said Dr. Bader, is not because of the atom bomb or other world threats. The spiritual awakening has come because the churches have never before worked so hard or sacrificed more than today. One of the main reasons was the upsurge of evangelism by laymen, especially in district visitation, which was done in a most thorough way. Businessmen gave their evenings in order to talk to people in their homes about Christ and the Church. Another instrument of spiritual

*Congregational minister, London, England.

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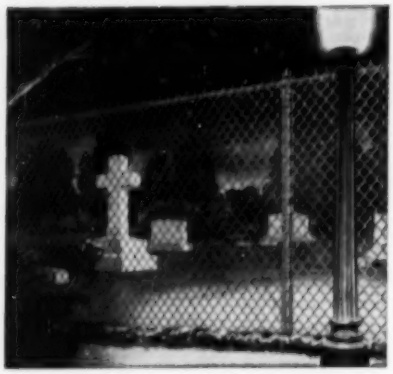

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progress was the Sunday school, which in the United States, includes adults as well as children, and in which the main teaching is done. Attendances at church services were never so large as today and in many places duplicate services have to be held. Dr. Bader gave astronomical figures of Christian giving for Church extension and overseas missions. One denomination plans to build a church a day to meet the need on new housing estates. In many churches tithing is the accepted method of giving to Christ's work.

British Statesman on the C.C.I.A.

The Ecumenical Review recently published the following from the pen of the Right Honorable R. A. Butler:

"I have been in touch with the work of the Commission of the Churches on International Affairs from its earliest days. Although the preoccupations of office have prevented me from taking an active part, I would like to say that I regard the kind of approach to the problems of international order that the Commission is making to be an essential contribution to better relations between people and nations. The influence of the Christian Churches spans the whole world."

Catholic Protest Against H-Bomb Tests

The *London Catholic Herald* recently devoted its front page to a challenge to Christian conscience regarding the testing of Nuclear weapons—especially the H-Bomb. In a heavy border the following appeared:

"The further nuclear bomb test decided on by the British Government must raise for Catholics and Christians the problem of the justified use of such weapons.

America and Soviet Russia may at least be said to have the excuse of mutual fear as the world's two great Powers. Britain, as a member of N.A.T.O. is protected by the stock-pile of American bombs, to which our own contribution in any case be insignificant.

The British decision to go on competing in this death and destruction race appears to have no better motive than prestige. Can this policy be morally justified for reasons of prestige? Can it be afforded at a moment when the Government constantly warns the people of the dangers of inflation and unemployment because the country's resources are stretched too far?

Surely Catholics could give a spiritual and moral lead to public opinion in this matter."

This is extremely welcome and indeed puts to shame the sluggishness of much of our Protestant press.

Circus Padre

Frank Jennings, author of *The Devil's Playground* and a Congregational minister who has specialized in "Tramps" and "Circus-folk," is soon leaving for a three weeks' visit to Poland and Russia. He is taking messages of greeting and goodwill from two old friends, Dr. Donald Soper and Dr. Ernest Payne to the Metropolitan of the Russian Orthodox Church; Mr. Jennings has just returned from visiting his circus flock in the chief cities of Holland. A book of his, *The Daily Altar,* is to be published by the Independent Press.

The passing of Dr. Maude Royden, England's most famous woman preacher, has occasioned a sense of widespread loss. She had become a most acceptable speaker over the radio. Her great ministries, at the City Temple (with Dr. Ivor Newton) and Eccleston Square, will be long remembered, whilst she has placed all women under debt by her insistence on the right to a place of equality with men in the Church of Christ.

William Wilberforce

On Friday, July 20, a portrait of William Wilberforce was unveiled in the Committee Room of Bible House, London, by Stephan Hopkinson, Vicar of Saint Mary Woolnoth. Wilberforce was one of the founder-members of the Society and his name appears among the list of Vice-Presidents at its inauguration on March 7, 1804.

The present picture was painted by Mr. Fearnley-Whittingstall.

William Wilberforce was converted, as a wealthy young member of Parliament in the Younger Pitt's Administration, in the course of a European journey with Dean Milner of Carlisle, when, to lighten the tedium of coach travel they read the New Testament in Greek together.

On his return to England he consulted Pitt about his future in the light of his newly found desire to give his life to a great cause. Pitt suggested that he should put himself at the head of an humanitarian crusade: the Anti-Slavery Campaign was the answer.

In this he had the constant counsel of the Vicar of Saint Mary Woolnoth, John Newton, the hymn writer and former slave-trader, and the support of that influential group of men known as "the Clapham Sect" which included so many whose stamp was left on the history of social reform in the critical days of the early nineteenth century, and who were all concerned with the work of the British and Foreign Bible Society.

Congregational Martyrs

At the opening of the new Pilgrim Fathers' Memorial Church, Great Dover Street, Southwark, London, by the American Ambassador on October 5th, Dr. Sidney Berry unveiled a memorial stone to the three martyrs connected with the church, Henry Barrowe, John Greenwood, and John Penry.

A Catholic Loss

We have the sad task of reporting the news of the death of Cardinal Gibbons, Archbishop of Westminster. A forceful man, whose judgment was not always popular, he commanded high personal regard, and his death at the early age of fifty-seven is to be deeply regretted.

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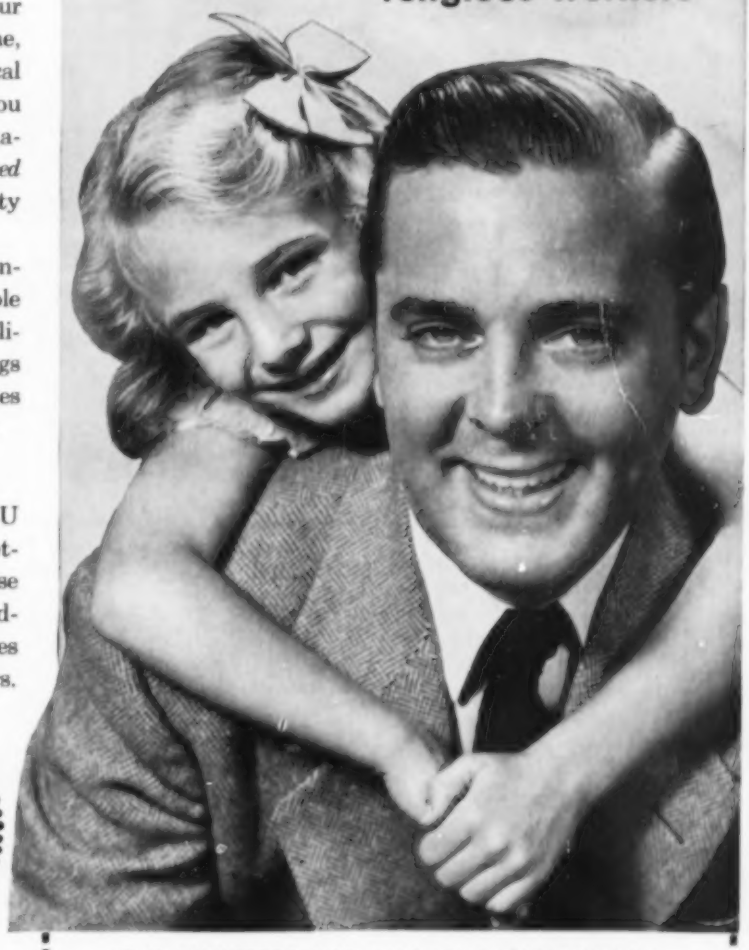

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I spoke before I realized . . .

"what about our teen-agers?"

They looked at me, puzzled. We'd been discussing a *budget* . . .

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We spoke no more of "is-it-practical." We talked of boys and girls, and their needs. The need to believe, to belong, to be proud of their heritage. Slowly, we agreed: our budget must make room for bells!

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Zoning Objections for Church Overruled

Arthur L. H. Street

Of the many appellate court decisions dealing with the right to zone a residential district against erection of new church buildings, one rendered by the Texas Court of Civil Appeals, Fort Worth, February 24, 1956, deserves special attention. (Congregation Committee, North Fort Worth Congregation, Jehovah's Witnesses v. City Council of Haltom City, 287 S.W. 2d 700.)

Evidently, the defendant municipality's zoning ordinance granted its city council, acting as zoning board, power to permit erection of new church buildings in a residential area. The council denied such permission to the plaintiffs and the plaintiffs sued to compel issuance of a permit. The county district court in Fort Worth refused to issue a compelling order, and plaintiffs appealed to the Court of Civil Appeals, which reversed the decision and ordered that a permit be issued.

The only grounds on which the city council had refused to issue the permit related to the size of the lot, parking conditions, inconvenience to neighbors, possible depreciation of the value of adjacent property, traffic safety and noise.

The salient parts of the appellate court's opinion read:

Refusal of a permit to erect a church in a residential district, there being no adequate showing that the exclusion of the church was in furtherance of public health, safety, morals or the public welfare, is arbitrary and unreasonable. State ex rel. Synod of Ohio of United Lutheran Church in America v. Joseph, 139 Ohio St. 229, 39 N.E. 2d 515, 138 A.L.R. 1274.

. . . the power to establish zones is a police power and its exercise cannot be extended beyond the accomplishment of purposes rightly within the scope of that power. To exclude churches from residential districts *does not promote the health, the safety, the morals or the general welfare of the community*. . . . (Emphasis ours.) City of Sherman v. Sims, supra (143 Tex. 115, 183 S.W. 2d 416.)

Zoning ordinances cannot be imposed unless there be a substantial relation to public health, safety, morals or general welfare. The building of churches is subject to such reasonable regulation as may be necessary to promote the above aims. No general definition of reasonableness is possible but its determination must rest upon human judgment applied to the facts and circumstances of each particular case. . . .

The application was denied, first, because of the size of the lot. Under the provisions of the zoning ordinance, the size of the lot is immaterial if the building sought to be erected will not materially injure neighboring property for residential purposes. From our understanding of the evidence no claim is made that the size of the lot materially injures the neighboring property. The objection to the church by neighboring property owners is that they do not want any church in their neighborhood. Furthermore, there is no evidence that the size of the lot has any substantial relation to the health, morals, safety or general welfare of the community. State ex rel. Westminster Presbyterian Church of Omaha, Neb. v. Edgcomb, 108 Neb. 859, 189 N.W. 617, 27 A.L.R. 437.

The second reason given by appellee for refusing the permits is lack of parking accommodations. The evidence, as previously set out, shows off-street parking facilities were provided in compliance, or, to say the least, in substantial compliance, with the zoning requirement. It was not necessary that appellants do more. . . .

Neither is mere inconvenience to neighbors, given as reason No. 3, a valid reason to deny a church the right to exist in a residential district. It is hard to visualize a church being constructed in a residential district without inconveniencing someone. To restrict churches to areas where no one will be inconvenienced would be, in effect, excluding churches from residential districts. The maintenance of churches is such a valuable right that their existence will not be denied because of mere inconvenience to neighbors.

The fourth reason for refusal of the permits was "possible depreciation" in value of surrounding property. The testimony has heretofore been set out. It is in substance that any church will decrease the value of residences in a residential section. It is true that some people prefer not to live next door to a church. Accepting as true the testimony that the presence of the church will decrease the value of surrounding property "in a measure," yet this would apply with equal force to any other residential district. To deny a church the right to exist in a residential district because "possible depreciation" to surrounding property might result could conceivably keep churches out of all zoned residential districts. Thus, for a municipality to refuse to grant a permit to a church to build in a residential district because of some possible depreciation of other property, it would be doing indirectly what it cannot do directly, namely, exclude a church from a residential district. The evidence falls far short of showing material in-

ARTHUR L. H. STREET

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.

jury to neighboring residential property. See Roman Catholic Archbishop of Diocese of Oregon v. Baker, 140 Or. 600, 15 P. 2d 391.

Next, appellee denied the permits because of traffic safety. The evidence does not show that traffic would be any greater at the instant church than at any other church in the area. In fact, the testimony shows it is the policy of this particular denomination to limit its membership in any one congregation to a number not exceeding 200 members. The church in question is on a quiet, residential street and meetings, if they are permitted to occupy the building in question, will be held only in the evening hours. Under the facts of this case, to deny the permits because of traffic conditions would not only prevent the use of the church but would restrict the right of freedom of worship and assembly to an extent that outweighs any benefit to the safety, health, morals and general welfare of the public. In a situation such as this, the police power must yield to the constitutional right of freedom of worship and assembly. . . .

Lastly, appellee assigns "noise" as a reason for denying the permits. The record does not support such finding in so far as the proposed services are concerned. The evidence is to the contrary. As far as traffic is concerned, there is no testimony that traffic or outside noises will be any louder than ordinary around a small suburban church.

Weighed in the light of the evidence in this case, the reasons given by appellee do not have a substantial relation to the safety, morals and general welfare of the community and are not reasonable.

The church in our American commuinty has traditionally occupied the role of both teacher and guardian of morals. Restrictions against churches could therefore scarcely be predicated upon a purpose to protect public morals.

CHRISTMAS

'Tis Christmas time—'Tis Christmas Day
And Jesus Christ is born!
Good people all, come, worship pay
On this most Holy Morn.

Look! suff'ring child!—Can you refuse
A helping hand to lend?
Who would not rays of love diffuse,
Christ's little ones defend?

Hark! crying child!—Heart-rending sound!
Whence comes that wailing cry?
Will you not help, where such are found
Those piteous tears to dry?

See! happy child!—What fairer sight
Can meet your eyes or mine?
What sight afford more sheer delight,
What joy be more Divine?

'Tis Christmas time! The sacred Day
When Christ, the Child, is born!
So will you do what you can, pray,
To help some child forlorn?

—Prebendary J. E. S. Harrison
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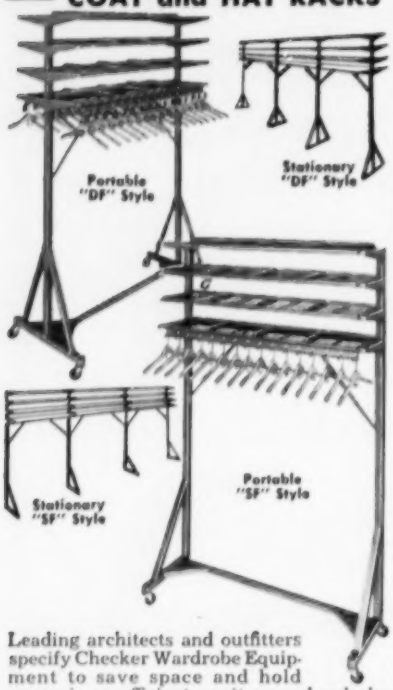

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Festival of Power and Life

(From page 20)

like, on Mary, as the world's artists have done, depicting in Italian, Flemish, German, or Spanish genius the mother holding her child before the world; or on the shepherds whom Milton described as "simply chatting in a rustic row"; or on the wise men bringing their gold, frankincense and myrrh, their bejewelled robes in colourful contrast to the dull tones of the manger. Dwell on all these—yet your attention is inevitably drawn to the central figure; in gratitude you learn that the rude manger contains God's greatest gift to the world, himself.

This is the meaning of the incarnation. An empire which already knew a Jupiter sitting high on Olympus and hurling thunderbolts now comes to know a savior whose only gifts are grace, forgiveness, and peace. Men are to know from now on that the greatest fact about our world is that God is in it: God with his offer of power and life.

A visitor to the Holy Land might be forgiven if he wondered whether even the church has always remembered this. Over the traditional spot where the birth of Christ took place, stands the Church of the Holy Nativity. It is approached, says Daniel-Rops, "as if it were a fortress." It has become the battleground of warring sects: one third administered by the Armenian Church, another by the Greek Church, and the remaining third by Franciscan friars on behalf of the Roman Catholic Church. Little wonder that Jerome, who chose to live in a cell nearby, remarked, "It was not among gold and silver that our Saviour came into the world." If we would understand and appreciate what the first Christmas meant we are more likely to do it keeping company with the shepherds than touring sacred sites in the Holy Land. Ecclesiasticism can so easily obscure the glad meaning of faith. Here, as always, the prizes of religion are for the lowly in heart.

And if the birth of Jesus was challenging to the Empire the Romans had built up with such skill, it is even more challenging to our modern world. We may still travel the roads in Europe which Roman engineers laid down with such skill, but if today we lift up our eyes to the blue skies we behold something Roman legionaries never dreamed of—winged messengers of death. Early Christian writers often contrasted an empire based on military power with a kingdom based on God's offer of grace, mercy, and peace. For us the contrast is even more startling. We are required to contrast the blessed reign of God in human hearts with a future based on atomic destruction. Is it surprising that some hear nothing but mockery in the sound of the bells of Bethlehem? Vain sound, they think remembering how the nations now experiment with devastating bombs. They feel like Longfellow (and with greater reason) when he wrote:

> And in despair I bowed my head.
> "There is no peace on earth," I said:
> For hate is strong
> And mocks the song
> Of peace on earth, good will to men.

Moods like this are bound to assail us as we reflect on the sad plight of the modern world. The young poeple in our churches have never known any other situation than world tension. All they know is that hostility and suspicion prevail across the continents. A considerable part of their incomes goes to the construction of death-dealing devices which are so frightening in their menace to human happiness. Can it be wondered at that a note of cynicism creeps into their outlook? Where can they turn? Does world statesmanship offer a way out? Is our unexampled advance in scientific power ushering in a brighter day? Have our economists any soothing word to offer?

This mood is understandable enough; but it is a mood in which we dare not linger. So we do well to recall that Longfellow's sad verse, already quoted, was followed by another. He wrote:

> They pealed the bells more loud and deep.
> "God is not dead, nor doth He sleep!
> The Wrong shall fail,
> The Right prevail,
> With peace on earth, good will to men."

That, if you like, is a faith; but it is a faith by which men can live.

In a classic passage in his epistle to the Romans, Paul brought together two ideas which, in our experience, are rarely found together. "To be carnally minded is death," he wrote; "but to be spiritually minded is life and peace." It is this last conjunction of ideas that is so challenging. "Life and peace." These two words stand for realities not often found in partnership. Unhappily we know more about life and struggle, life and anxiety, life and frustration, life and fear. Were the apostle writing in the twentieth instead of in the first century he would surely find additional arguments for the contrast he made between the carnal and the spiritual mind. Few would deny that our age is materially minded, economically minded, mechanically minded. Some would go further and declare with Paul Tillich that for multitudes death has obliterated the meaning and power of life. He writes, "Death has become powerful—that is to say that the End, the finite, and the limitations and decay of our being have become visible."

Into these gloomy thoughts steals again the music from Bethlehem, to remind us that God's will is life, his own life entering into ours. This is the greatest gift mankind ever received, so great indeed that Paul could only describe it as "unspeakable." These are the thoughts which flood our minds with light and hope as

we bend before the manger cradle; that God has come into a world of weariness and despair, bringing life and immortality to light, opening the kingdom of heaven to all believers. In the words of an old Methodist preacher, Jesus has "spanned Sinai with a rainbow," proclaiming the infinite love of God to a world of sinners.

Like most ministers I have on the shelves of my library an array of books in which the theologians of the centuries have tried to come to terms with the meaning of the incarnation. The latest addition to those volumes lead us, if we have patience, into involved discussions of what Kierkegaard called the "divine invader," and the mysteries of existentialism, and Bultmann's "demythologization" of the New Testament "proclamation." We may not undervalue the work of these modern writers, but I find myself reflecting that the shepherds of whom we read in the Gospels would have been hopelessly bewildered by such language. Not least among the attractions of the Gospel record is the simplicity of its language. The profoundest of all truths was declared in the simplest of settings and in terms which the wayfaring man can understand. The Christmas story bids us leave behind the complex, the elaborate, and dwell for a moment with a mother whose heart leaps with joy as she hears a baby cry; and with shepherds into whose fear and awe came the assuring words "I bring you good tidings of great joy, which shall be to all people."

There can be nothing better for any of us—industrialists, statesmen, economic planners, ordinary folk going about our undistinguished tasks—than to say to one another what the shepherds said long ago: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." We shall find ourselves singing with heartfelt fervor the lines with which Tate and Brady concluded their hymn:

All glory be to God on high,
And to the earth be peace;
Goodwill henceforth from heaven to men
Begin and never cease.

LOVE

Love is in the eyes of every one who sees me
Love is in the ears of every one who hears me
Love is in the tongue of every one who speaks to me
Love is in the consciousness of every one who remembers me
Love, which is God, is before me, at each side of me and is back of me;
And the Love of Christ is within me.
So, All is Love.

Author Unknown

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A Service of Carols

(From page 8)

Hymn: "Joy to the World" (Omit stanza 3)

Scripture Lesson: Luke 2:8-12; Matthew 2:9-11; Revelation 22: 16.

And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger."

When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him.

"I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star."

Anthem: Christmas Spiritual—arr. R. Nathaniel Dett

There's a star in the East on Christmas morn,
Rise up, shepherd, and follow;
It'll lead to the place where the Saviour's born;
If you take good heed to the angel's words,
You'll forget your flocks, you'll forget your herds
Rise up, shepherd, and follow.

The Pastoral Prayers

Carol Response: From "The Pageant of the Holy Nativity" by David McK. Williams

Oh, I would go to Bethlehem,
Where Mary and her darling are,
I'd travel quickly to them,
Led by the light of one great star,
The lovely, shining Christmas star,
And I would see the Holy Babe
With Mother Mary keeping
Her watch o'er Jesus sleeping.

Announcements

The Offering

Carol: Old Scottish Carol—arr. Richard Purvis

What strangers are these that wander through the town?
Hush, 'tis Joseph and weary Mary.
And what does he seek so hopeless and in vain?
He is seeking shelter for Mary, For she is the blest and chosen of the Lord
Who will bear to men a goodly King.
And who is this King of whom ye proudly sing?
Know ye not the Christ, Jesus the Saviour?
What wee bairn is this, that in a manger lies?
Hush, 'tis Jesus Christ, Son of Mary.
Say, what fair maid is this whose joy is mixed with awe?
Oh, 'tis Mary Holy Mother of Jesus.
Oh these are the shepherds. And these the Magi Kings Who have brought Him their gifts of gold and myrrh.
But why kneel they in homage here before a babe?
They adore their King Jesus the Saviour.
Who are these that march from death to life? Gloria!
These are they who love Jesus the Christ Child.
And how do they triumph o'er the gates of hell?
Through the Grace of Him, Jesus the Christ Child. He is born to redeem the sons of God and man, to bring peace, joy, love, and brotherhood.
Oh where shall I find Him, Where shall I seek?
He is here and now, Jesus your Saviour!

The Doxology and Prayer of Dedication (Choral Amen)

Hymn: "O Little Town of Bethlehem" (Stanza 1 and 4 only)

Sermon

Prayer of Consecration

Hymn: "Hark, the Herald Angels Sing" (Stanza 1 only)

Silent Prayer and the Benediction (Choral Response and the Chimes)

Organ Postlude: "In Dulci Jubilo" Traditional XVI Century Carol—arr. Bach

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ONE DAY AT A TIME

Just live one day at a time, my friend,
Just live one day at a time—
Thy ev'ry care to Him commend
In Whom there is "Peace" sublime.

Forget the worries behind, my friend,
Forget thy every sin—
Just rest thy heart in Him—Thy Friend—
And just let Him enter in.

Oh! cease to fret and to fume, my friend,
Oh! cease to worry and moil—
His strength and grace to thee He'll send
Who knows thy every toil.

Just live each day in His love, my friend,
Keep bravely, steadily on—
Just trust in Him to the very end
Until this Life's Work is done.

Then live at last in that Home, my friend,
That Home up in Heav'n above
Where those who serve Him here, my friend,
Shall dwell in His Heav'nly Love.

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

The Birds' Christmas Tree*

G. B. F. Hallock

There is no need to tell any of you young folks that this is the Christmas season. We are all in the very midst of its joyful celebration. I need not tell you either that Christmas trees form one great source of our delight in these days. Who of us does not greatly admire and enjoy seeing a well trimmed and gift laden Christmas tree? Of the most beautiful possible examples we provide them for our homes and churches and schools and communities; but I wonder if any of you boys and girls have ever seen or heard of a Christmas tree for the birds? Well, it is such a tree I am going to tell you about this morning.

I am intimately connected with and frequently visit a family in New Jersey who have a lovely suburban home. At the side of a large open porch there grows a good sized holly tree. There is also nearby a cluster of forest trees and undergrowth of bushes, very attractive to birds.

The family are all great lovers of birds and long since concluded to cultivate their friendship. So they decided to make their holly tree at the porch into what might be called a year-round Christmas tree for the birds. Into many parts of the tree they have placed feeding-cups, earthenware saucers, and various examples of what we might call "lunch-counters," putting in them different sorts of seeds and other foods that might attract various kinds of birds, keeping the supply renewed throughout the year. There are even glass tubes and little bottles filled with sugar and water for the hummingbirds.

In the course of time the birds have become so accustomed to coming that the family and their guests can sit on the porch and carry on conversation with the birds freely coming and going and feeding at will. Though only a few feet away they show almost no fear, take their food, and chirp their notes of thanks! They are so near as to reveal their special features of plumage, their varied traits of character, sometimes snatches of their song, and so enable the onlookers to study them in their great variety.

I cannot now name all who come in their season or all the year round, but a few of the birds I have seen enjoying their provisions are humming birds, cardinals, chickadees, catbirds, blue jays, thrushes, brown thrashers, wrens, scarlet tanagers, tufted titmice, warblers, nuthatches, turtle doves, and not a few others I cannot recall.

Now I am wondering if we cannot get some timely suggestions for ourselves from this story of the year-round Christmas tree for our feathered friends. We might gather, for example, the lesson of kindness and consideration for all God's created creatures.

Then may we not well note this, that God's gifts to us are not once in the year, but in all seasons, all the year through. His is a constant flow of good, new blessings for every new day, "new every morning, fresh every evening." I wonder if we show ourselves suitably grateful?

There is yet another thought the Christmas tree can give us. Every Christmas tree is a gift tree, a donation tree, a bestowment tree. It is also a reminder tree. Each one prompts toward and helps us to keep in mind God's unspeakable gift of Christ our savior. This is the great lesson of all our Christmas trees and of Christmas itself.

Love came down at Christmas,
  Love all lovely, Love divine;
Love was born at Christmas,
  Star and Angels gave the sign.

*Reprinted from *250 Sermons for Young People* by G. B. F. Hallock. Harper & Brothers, 1949.

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Creating the Candlelighting Service

(From page 15)

4. *Realization.* The hard fact that two thousand years have not brought the kingdom of Christ. Again an expression of the future. The dream may be symbolized by the lighting of candles or the burst of light from the church lighting system.

As a matter of technique you may, if you wish, symbolize this entire service by lights.

Anticipation: Church is semi-dark.

Incarnation: Fully lighted.

Activation: Half lighted, symbolizing progress, but also, failure.

Realization: Fully lighted by the dream of the coming of the spirit and ethics of Christ.

The symbolism of "realization" may be tempered by the theology of the church. It will depend on your interpretation of the kingdom of God. Fortunately, for this service, whether one believes that the kingdom of God is this world which eventually becomes the world of our Lord and savior, or whether we believe that the kingdom is found in the world beyond human history, the light will symbolize its coming and should build strength for that period to come.

I. Anticipation

There is an abundance of program building materials in this area. The suggestions to be made may seem conventional. Some of the readers may find other materials which will make more variety.

Usually in the worship service there is a call to worship or an invitation to worship. As Christmas is one of the two greatest festivals of the Christian faith, this could very well deal particularly with the Christmas theme.

It might consist of a general Christmas appeal or one which is particularly suited to the period of anticipation. Some of the Old Testament passages are very suggestive for this purpose.

Watchman, what of the night? The watchman said, "The morning cometh. . ." —*Isaiah 21:11, 12.*

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.— *Isaiah 9:2.*

Closer to the time of Jesus is the magnificat of Mary which is found in Luke 1:46-55. It expresses the longings of the poor and the toiler more than any other prophetic statement in this respect. The unborn Jesus is definitely associated with the underprivileged.

> My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever.

Some Scripture Sentences

The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. —*Psalm 98:2.*

And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord.—*Luke 2:10-11.*

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.—*I John 4:6.*

For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.—*II Corinthians 4:6.*

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Some Invocations

Blessed be the Lord God of Israel: for he hath visited and redeemed his people; and hath raised up a mighty salvation for us in the house of his servant David. Blessed be the Lord God of Israel who hast given unto us a child, the prophet of the highest, to give light to them that sit in darkness, and in the shadow of death; and to guide our feet into the way of peace, All glory and thanksgiving be unto thee for thine unspeakable gift. Let that light which shone upon the world long ago shine into our hearts in this holy hour that even as of old when men were constrained to seek out the young child where he lay, so may we discover him anew and rejoice in his living presence. And to thy name be all honor and glory, world without end. Amen.

O God, our Father, who hast brought us again to the glad season when we commemorate the birth of Jesus Christ our Lord; grant that his Spirit may be born anew in our hearts this day and that we may joyfully welcome him to reign over us. Open our eyes that we may see the light of the world as it descends upon the ages; open our ears that we may hear the angelic chorus which sang of the coming of this light; open our hearts that we may give of ourselves more freely to his lightening kingdom. Glory to God in the highest, and on earth peace, good will toward men. Amen.

We beseech thee, O God, let our hearts be graciously enlightened by the radiance of the dayspring on high that we may escape the darkness of the world, and by thy guidance attain to the country of eternal brightness, through Jesus Christ, our Lord. Amen.

Some Hymns

There is no better hymn for the period of anticipation than *Watchman Tell us of the Night.* Yet one subscriber to this magazine asked that be omitted from the Christmas program because it was too gloomy.

Watchman, tell us of the night,
  What its signs of promise are:
Traveler, o'er yon mountain height,
  See that glory-beaming star.
Watchman, doeth its beauteous ray
  Aught of joy or hope foretell?
Traveler, yes, it brings the day,
  Promised day of Israel.

Watchman, tell us of the night,
  Higher yet that star ascends;
Traveler, blessedness and light,
  Peace and truth its course portends.
Watchman, will its beams alone
  Gild the spot that gave them birth?
Traveler, ages are its own;
  See, it bursts o'er all the earth.

Watchman tell us of the night,
  For the morning seems to dawn;
Traveler, darkness takes its flight;
  Doubt and terror are withdrawn.

Watchman let thy wanderings cease;
  Hie thee to thy quiet home;
Traveler, lo, the Prince of Peace,
  Lo, the Son of God is come.
—John Bowring

If you feel that this is too pessimistic the following hymn sung to the tune of Watchman 6.4.6.4.6.6.4. offers beauty. I have found it only in two hymnals, *The New Church Hymnal* edited by H. Augustine Smith and *Worship in Song* edited by Caroline B. Parker. The author of the hymn is Jan Struthers.*

High o'er the lonely hills
  Black turns to gray,
Bird song the valley fills,
  Mists fold away;
Gray wakes to green again,
Beauty is seen again—
Gold and serene again
  Dawneth the day.

So, o'er the hills of life,
  Stormy, forlorn,
Out of the cloud and strife
  Sunrise is born;
Swift grows the light for us;
Ended is night for us;
Soundless and bright for us
  Breaketh God's morn.

Hear we no beat of drums,
  Fanfare nor cry,
When Christ the herald comes
  Quietly nigh;

*Where hymn books are not available hymns may be read as poetry.

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Splendor He makes on earth;
Color awakes on earth;
Suddenly breaks on earth
Light from the sky.

There are several well-known hymns suitable for this period of anticipation. Included would be, *O Come, O Come, Emmanuel; Hark, What a Sound, and too Divine for Hearing; Hail to the Lord's Annointed, Great David's Greater Son; Come Thou Long Expected Jesus;* and *Rejoice, Rejoice Believers, and Let Your Lights Appear.* There should be no lack for hymns to create the feeling of anticipation.

II. Incarnation

Here, of course is the great theme of Christmas—the birth of the Christ child. The drama reveals the glory of that night. Christmas carols have a part in this section. It comes as an interlude between the dark hours of anticipation and the tedious years of activation.

Of religious hymns there are plenty. *Adeste Fideles* (O come all ye faithful) is a favorite. *Hark the Herald Angels Sing* is well known. *O Little Town of Bethlehem, Joy to the World, Angels From the Realms of Glory,* and *It Came Upon a Midnight Clear* are all excellent.

While Phillips Brooks' hymn, *O Little Town of Bethlehem* is well-known to all of us, his *Christmas Carol,* is not so familiar and I have never seen it set to music. It could very well fit in as the last part of anticipation or to introduce the incarnation.

The earth has grown old with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And its soul full of music bursts forth on the air,
When the song of the angels is sun.

It is coming, Old Earth, it is coming to-night!
On the snowflakes that cover thy sod.
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tell out with delight
That mankind are the Children of God.

On the sad and the lonely, the wretched and poor,
The voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of hope that he dared not to dream of before,
With a sunshine and welcome for all.

The feet of the humblest may walk in the field
Where the feet of the Holiest trod,
This, then, is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.
—Phillips Brooks

If children are to participate in the service there will be an opportunity for popular carols. Don't forget the religious carols such as, *Away in a Manger, No Crib for a Bed,* and others.

In a new publication of *Animal Songs of the Nativity,* there are the verses of several carols which might have place in a Christmas service.*

The following is credited to no author.

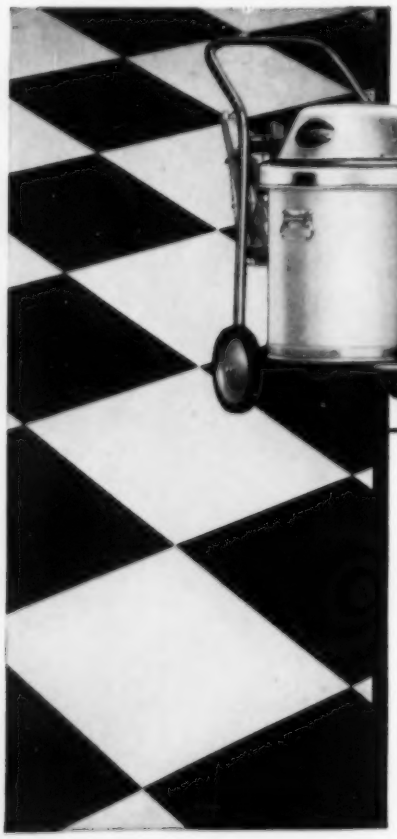
How far is it to Bethlehem?
Not very far.
Shall we find the stable-room
Lit by a star?

Can we see the little child,
Is he within?
If we lift the wooden latch,
May we go in?

May we stroke the creatures there,
Ox, ass or sheep?
May we peep like them and see
Jesus asleep.

Another credited to Frances Chesterton is appealing.

**The First Noel: Animal Songs of the Nativity,* collected by Ada L. F. Snell. Bookman Associates, 31 Union Square West, New York 3, New York.



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Great kings have precious gifts
And we have naught,
Little smiles and little tears
Are all we brought.

For all weary children
Mary must weep.
Here on his bed of straw
Sleep children sleep.

God in his mother's arms,
Babes in the byre,
Sleep as they sleep who find
Their hearts desire.

The scripture reading and prayer for the service will normally fall into this part of the service. The sermon, if there is to be one, may be placed here, or it may be preferable to place it under the next classification.

III. Activation

After Christ has been born in the world, lived, suffered, died, and risen from the dead, the spirit of Christmas rests with his followers. You can close your candle-lighting service with this part of the service if you wish. If so skip over to the service of lights, omitting the realization part of the service. It seems essential, however, that followers of the Christ should dedicate themselves in this service to the purposes for which he lived and died.

The hymns for this section should be those which show Christians at work seeking to bring the kingdom of God. The magnificant *Where Cross the Crowded Ways of Life* is splendid as is Dr. Merrill's, *Rise Up O Men of God*. These show the striving for the kingdom and the difficulty of accomplishing the purposes of Jesus.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God.

—Frank Mason North

Rise up, O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great.

Lift high the cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God.

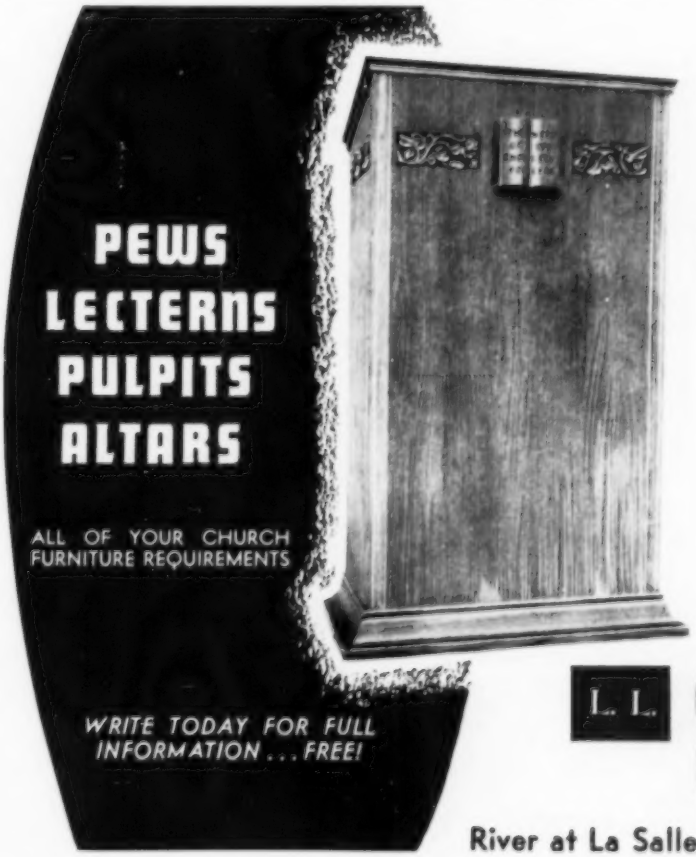
—William P. Merrill

IV. Realization

Keep in mind that this closing section of the program is a dream—not a reality. The kingdom of God is not now with us. We still long for its coming. We would see Jesus—yet to be realistic we must see him in the round of daily life. J. Edgar Park pictures this in his hymn, *We Would See Jesus*.

We would see Jesus; lo! His star is shining
Above the stable while the angels sing;
There in a manger on the hay reclining
Haste, let us lay our gifts before the King.

We would see Jesus, Mary's Son most holy,



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Light of the village life from day to day;
Shining revealed through every task most lowly,
The Christ of God, the Life, the Truth, the Way.

We would see Jesus, on the mountain teaching,
With all the listening people gathered round;
While birds and flowers and sky above are preaching,
The blessedness which simple trust has found.

We would see Jesus, in His work of healing,
At the eventide before the sun was set;
Divine and human, in His deep revealing,
Of God and man in loving service met.

We would see Jesus, in the early morning
Still as of old He calleth, "Follow me";
Let us arise, all meaner service scorning:
Lord, we are Thine, we give ourselves to Thee.

—John Edgar Park

A good scripture reading is from the Book of Revelation:

> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."—*Revelation 21:1-3.*

There have not been many Messianic hymns produced in the last few years. The kingdom of God does not seem as near to us as it has to some who lived earlier. Strange as it may seem, some of the best hymns for this part of the service were written in the first half of the nineteenth century.

The Morning Light is Breaking, by Samuel F. Smith (1832); *Hail to the Brightness of Zion's Glad Morning,* by Edward H. Bickersteth (1848) all have a note which could be emphasized in this dream.

These authors believed that the kingdom was near. Take this one verse of *Hail to the Brightness of Zion's Glad Morning*:

See, from all lands, from the isles of the ocean,
Praise to the Saviour ascending on high;
Fallen the engines of war and commotion,
Shouts of salvation are rending the sky.

Here is the spirit we need in this final part of our drama. Were dreams of peace more pronounced in 1832 than in 1956?

In this spirit we enter into the service of candlelighting which is described later. Of course no one can use all of the material presented here. Some of you can uncover unused material which will brighten your program. Keep in mind the progression of thought and end with the consecration to the dream of a Christian world.

The Service of Lights

At this point in the service, candles will be distributed to the members of the congregation by the ushers and the lights will be turned out. The minister will light his candle from an altar candle and will then come down to meet the ushers who will have come forward with candles. The ushers will light their candles from the minister's candle. The ushers will then light the candle of the first worshiper in each pew, he, in turn, will light the candle of his neighbor and so on, until all the candles in the pews are lighted.

During the singing of the Christmas carol *Silent Night, Holy Night,* the congregation and minister will hold the lighted candles aloft. The members of the congregation will raise their lighted candles when the minister raises his candle, and they will lower their candles when the minister lowers his candle.

The congregation will extinguish their candles when the minister replaces his lighted candle on the altar, following the benediction.

The Benediction

Now unto the Christ who was born under the light of a shining star, lighted the highways of Palestine with his radiant face, and has become for humanity the light of the world, be all honor and glory. World without end. Amen.

Christmas Miscellany

KEEPING CHRISTMAS

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe, and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the eternal love? Then you can keep Christmas.

And if you keep it for a day, why not always?

—Albert W. Palmer

A CHRISTMAS PRAYER

We open here our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good-will.
Accept the gift and all the life we bring.

—Herbert H. Hines

CONGREGATIONAL PRAYER

Almighty God, father of our Lord Jesus Christ, be with us in this Christmas season. Bring joy to our hearts as we welcome the babe of Bethlehem. At the same time give us the understanding of the life of the babe grown to physical maturity. As we shared in his joyful birth, so may we share in his sufferings when men reviled him and saw all manner of evil in him. May we be conscious as we face the Christian responsibilities of our own lives that they must not alone be lived in the happy spirit of Christmas but in the serious reality of citizens of the kingdom of God. May we not alone carry candles to illumine the stable but bear the light to build the faith of the world of today. Above all else, help us to see Jesus Christ, the light-giver to a sinful world.

CHRISTMAS PRAYER

O thou for whom the prophets looked and weary ages waited, we join with the pilgrims of many lands and periods and come saying "Where is he that is born king?" Thou art the desire of the nations, for despite its follies the world is strangely seeking one able to subordinate its will and unite it with thy eternal will.

We thank thee for the message of Christmas. Thou didst come to us as a child, yet we long for something more. Deep needs and strange hopes move in our hearts and give purpose to our lives and motive to our prayers.

Can it be that a further revelation of thyself is impossible until men purge their passions, clarify their thinking and make room for thee in the inn of their interests?

Can it be that we have desired thy coming but have been unwilling that thou shouldst come in, through and by us?

Can it be that we have prayed "Thy will be done" only to continue to fight thy will and defy thy purpose?

Make us understand that thou hast really come, and teach us to walk in the ways of humility and peace.

O thou who didst promise peace and good will, we lament the fears and suspicions that arm man against man, class against class, and nation against nation.

We are troubled over our failure to find a common master upon whom we may and should unite.

We are saddened to know that even in this bitter day we remain divided in our interests and indifferent to our duty.

May the spirit of the first Christmas which united angels, shepherds and wise men return to help us in our need for unity, understanding and peace.

Kindly Father, whose gifts we all enjoy at Christmastide, when we sing of open heavens and chanting angels, may we see the intimate meaning of this holy season. Increase our love of family and home; save us from narrow thoughts, vain hope and inordinate desire; deepen our appreciation of friendship and fellowship; forgive our enemies and help us to forgive them; soften our hearts, sweeten our sources and consecrate our joys.

May we come as little children to the manger of innocence where our poor hearts may become the new Bethlehem of the new incarnation of the Son of God. Amen.

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They Say; What Say They? Let Them Say

Sales Taxes

Dear Sir:

Regarding your article "Sales Taxes Paid by Churches" (*Church Management*, September 1956) Tennessee sales tax has been 3% since early in 1955. Churches are exempt from it only after (1) obtaining an official exemption form from Nashville, and (2) filing an exemption certificate with *each* vendor with whom they do business.

P. K. Morse
Knoxville, Tennessee

Money & Religion

Dear Sir:

Your editorial "O Ye of Little Faith" (*Church Management*, July 1956) is a good one. It seems that the bigger the salary the less the religion. Ministers—in the money—strive to get a larger salary than their neighbor brothers. They evaluate their importance and standing by their salary. Sometimes a Ph.D degree ruins them.

Please take time to read "Director of Food Analysis," page 41 of the July issue. How can you give space to print such elementary ideas.

A good editorial subject would read: "Keep the salary mote out of thine eye."

W. E. Pennington, M.D.
Indianapolis, Indiana

P.S. Preachers have probably riddled you for the editorial.

EDITOR'S NOTE—They haven't.

September Issue

Dear Sir:

May I express my gratitude to you and the staff of *Church Management* for two of the most helpful and beneficial articles I have read in months. "Will Christ Come Again" by Franklin C. Hubbard was excellent!

The other was written by an old-time acquaintance of mine and a previous contributor to your journal. "Some of the Minister's Personal Needs" by Harry M. Savacool came to my study at just the right moment in my personal experience.

These two are outstanding. The other writings I am sure will be enlightening. I hope these two authors are informed of their "fan mail."

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Income Tax Problem

Dear Sir:

Under the change in the Income Tax law, the amount payable to a minister for rent is exempt if he uses the entire amount for that purpose.

In the case of a minister owning his own home clear of debt, he can charge

cost of living in the home against the amount given him for rent allowance. This would include taxes, repairs, etc., normally paid by the owner. It would also include such items that would not be incurred in renting a house, such as water, etc. The balance would be taxable.

The question is: Where a minister owns his own home clear of debt, the items allowable would not total the amount of rent allowance. The investment of his capital in the house is apparently not considered, so he could not claim exemption on the balance as a reasonable return on his investment.

Example: The house is worth $110 monthly if rented. The cost of repairs, taxes, etc., normally borne by the landlord amounts to $600 annually. The annual rent allowance is $1120—so does he have to pay tax on the $520 difference?

Walter H. Stark
First Congregational Church
San Diego, California

EDITOR'S NOTE—There have been several court decisions on this subject, and our legal writer, Arthur L. H. Street will present some of the decisions in his department in the December issue. In the meantime, if any readers have had experiences along this line we would be glad to hear of them.

HAVE YOU EVER THOUGHT?

I wonder—have you ever thought
Of all the good that we could do
If opportunities were sought
Then seized and used by me and you?
Look—crying needs lie all around
Shall your help—my help—there be found?

I wonder—have you ever thought
Of all the good that we could do—
The priceless things that could be brought
To other folk, by me and you?
The kindly word that cheers the sad,
The smile that makes the lonely glad?

I wonder—have you ever thought
Of countless things that we could do
If only "self" were counted naught
And in its place were "service" true?
The world would be a diff'rent place
For Love would selfishness efface.

Yes, friends—just pause and have a thought
And see the good we all could do
If we but did the things we ought
And lived as Christians through and through!
How all Creation would rejoice,
Triumphant, join in thankful voice!

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

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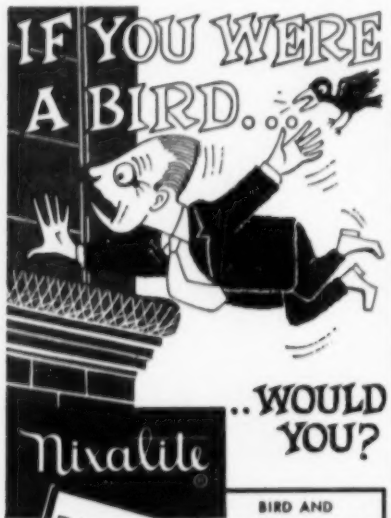

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Prize Essays on the Life of Christ

Thomas John Carlisle*

Next Sunday would be Children's Day. What had these boys and girls really learned during this year, this year of study of the life of Christ in our Sunday school? We were in the process of discovering just that.

Juniors, junior highs, and seniors, in their own separate classrooms, were quieter than usual. Instead of gathering in formal circles, they were sitting at straight tables busily writing, and happily too.

There was no blackboard with examination questions. For weeks they had known the subject of this hour. They were to write a biography of Jesus. Every Christian ought to be able to give a reasonably coherent and detailed life of the person who gives Christianity its meaning. How can one try to follow the teachings of Jesus unless he knows what those teachings are? How can one hope to be at all Christlike without knowing what Christ was like as the Gospel narratives picture him? It is only when we try to put something down on paper that we get a clear idea about how vague we may have been.

There is an advantage in the church school being different from public school most of the time. But on this day the children showed respect and cooperation in that everything was ready for what was to be very much like an examination. On each table was a generous supply of sharpened pencils and ruled paper, just like they use in school. They had been asked to come ten minutes early so that we would be all ready to start at 9:30 and have a full hour for writing. Most of them did come early and there was an air of pleasurable expectancy as each class began writing.

To be sure there had been some grumbling and complaints when the project was first announced several months before. "Do we have to do it?" and "We just won't come that day." But the attendance was considerably above average. And we know that children—like adults—enjoy complaining and often proceed most enthusiastically afterward.

We were glad to observe that many of the young people thought that an hour wasn't nearly enough. When we examined the papers afterward, we found that they had not limited themselves to stereotyped approaches. One girl began with Jesus' thoughts on the way up Calvary and had him recall the details of his life. Another used the form of the "This Is Your Life" television program. One fifth grader entitled hers "My Knowledge of Jesus."

The fact that there were prizes had been an incentive. Summer conferences were just ahead and some of these boys and girls could use the money toward their expenses there. The accompanying scrolls which the winners received seemed to be treasured more than the money—and would be kept longer!

Actually the giving of the prizes served a double purpose. Several years ago one of our older members had died leaving her residuary estate of $21,000 to provide income for the use of the Sunday school. She did this in memory of her little boy who had attended the Sunday school half a century before and who had died at the age of six. That money had been put to good use for things which the Sunday school might not otherwise have had: redecoration of primary classrooms, new junior hymnals, nursery equipment, and audio-visual aids. But we had not yet found a way to make the children aware of their benefactor. The Gruneisen Memorial Prizes given for these essays on the Life of Christ have accomplished that purpose. They can even spell the name!

We were amazed and pleased to discover how much the boys and girls have learned in Sunday school. The new curriculum materials are really effective. Each child wrote a reasonably satisfactory biography. The out-of-town ministers who served as judges found more "best" ones than we had expected, so additional prizes were given.

We had announced that spelling would not be counted. This prevented the children from disturbing one another by asking aloud how to spell some of the difficult words. It also avoided the transfer of information which would have resulted. We know now that each class should spend a little time on spelling next year. Not only would it be a good idea to know how to spell "Gethsemane"

*Minister, Stone Street Presbyterian Church, Watertown, New York.

but "Jeasus" and "Ghrist" are surprising ways of spelling our savior's name.

Of course some of the children gave disproportionate space to the Christmas story. Some forgot to include—or had never comprehended—some of the most important elements of Jesus' ministry. Others had startling misconceptions of certain things Jesus said and did—although there was always the chance they had "learned" them from the teacher or at home! It was clear that almost all of them had been particularly impressed by the story of the boy who gave Jesus his loaves and fishes. The treason of Judas had also made a deep impression to the point that he was given more attention in these biographies than any of the other disciples.

These papers gave us a clear idea of what and how each teacher had been teaching. We can now see ways in which teachers need more help—and so can they. This will benefit us in our plans for the coming year.

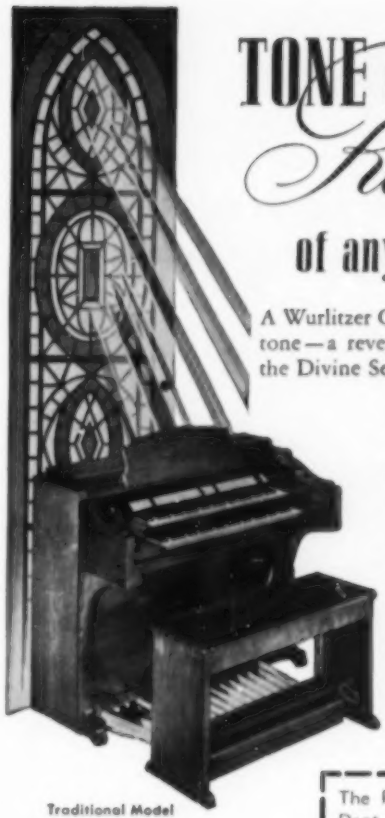
Teaching has been going on at home as well as at church. This was evident in that many of the prize winners were from homes where parents have served or are serving as Sunday school teachers. At the same time we learned of several homes where a much greater interest in the Bible is being shown than we had assumed.

Writing on the Life of Christ served to tie together the year's work. It gave the teachers added reason for trying to accomplish more in the closing weeks of the year when ordinarily there would have been a letdown. It also provided material for Children's Day based on the year's work.

We are well aware that knowing the details of Jesus' life does not automatically result in a person being a Christian. Much that is taught—or not taught—in a Sunday school class can never be measured by a written or an oral examination. But we are convinced that there is an unmistakable value in writing such papers as these—not with individual catch questions but on a broad theme specified in advance.

In preparing for the essays during the previous Sundays we had asked the children at what point they would conclude the life of Jesus. The discussion proved especially worthwhile. His life did not end with Good Friday or even with Easter or the Ascension. It will never end. Many people who call themselves Christians do not seem to comprehend that.

Perhaps some day we can get adult church members to write a biography of Jesus. "It's a good thing I wasn't asked to do that," many of them said to me. "The children no doubt did much better than I would be able to do," was another frequent comment. Whether we get adults now to do it or not, some day these boys and girls will be adult church members themselves and, with an experience such as these biographies provide, will not have the abysmal ignorance of the Bible which many adults have today.



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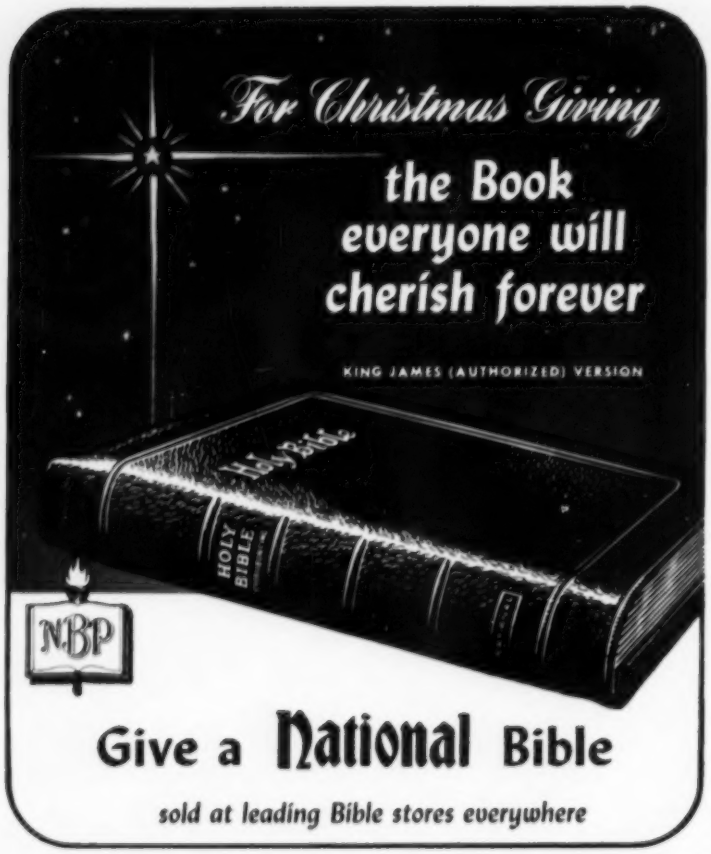

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A Meditation for Christmas Eve

Milton F. Schadegg*

I.

Christmas tonight mid the pine and the palm.
Christmas tonight o'er the sand and the sea.
Christmas tonight for you and for me.

"But it's only for kids," said one old tramp. "It's only a racket," grunted a second grouchy bum. Still the chorus sang and the common still glowed with the cheer of color and creche.

The idea of Santa Claus is a timeless one. Sulpher, sin, and schnapps can't tarnish Saint Nick. Overstuffed, understuffed, or not stuffed at all—these folk who don the uniform of Chris Kringle admit that there's a heart in Christmas that no one can forget.

What is the heart of Christmas? "For unto you is born this day in the city of David a Savior, which is Christ the Lord." This is the heart of Christmas, the heart of giving. It is the message, the eternal message, the incarnate message. The angels knew the plan, Mary and Joseph knew the plan, Saint John knew the plan. Do you? "For God so loved the world that he gave . . ."

Let us close our eyes, sit back, relax, and hear the harmony of the heavenly story.

Choir: "As It Fell Upon the Night"

II.

So you are remembering the fatigue of Christmas! You remember the traffic, the crowds, the pushing, the difficulty of deciding what to buy. All this effort and what do you get? Yes, what will you get for Christmas? Have you breathed that well-worn thought, "How ca ; they afford it?—a whole dollar! and on his salary of ten thousand! Wonder if there's a special hereafter for the-stingy-at-Christmas!"

Oh well, what did you need anyway? Did you need friendship? Did you need a smile? Did you need a prayer and more love? Your rich relatives or friends couldn't buy these in the stores, or anywhere, for that dollar; so what will you get at Christmas?

Come, let's confess it—Christmas can't be commercialized unless you let it be. You get for Christmas what you ask. Have you asked for song, for cheer, for love?

Choir: "The Snow Lay on the Ground"

III.

Who makes the most of Christmas, anyway? "The kids!" But who helps the kids? Who shops for them, wraps for them, decorates for them, cooks for them —so their Christmas will be merry? You do! So it's not the kids anymore than the

rest of us who get the fun and the lift out of Christmas!

Did you say, "I can't seem to feel the spirit of Christmas?" If you did, doesn't that admit you don't yet understand the joy of Jesus coming to the world to free men? Why don't you read the stories of Jesus—especially the Christmas story—and let the heavenly words tell you the gospel again? And keep on reading. Think it over! Read God's word if you want the most out of Christmas!

Choir: "Jesu, Bambino"

IV.

When you go home tonight will you look again at the decorations that tell you of Christmas? Will you walk over to the Christmas tree and see, with memory's eyes, the faded tinsel, the old gold star, the tree candle-holders with their gilded counter weights, the small stuffed Santa Claus—the old decorations which have been saved as keepsakes? Will you look at the tiny creche, the holy family, the hovering angel; and will you remember the year you first got these, and how you have kept them ever since? Will the candlelight blend with the new miracle sight and sound—the television—to bring the hand of the modern into your home? Will new things and new ways find a place in the sacred memories and habits of Christmas? Thank God for customs and decorations and memories at Christmas!

Choir: "There Shall Be a Star"

What excitement tomorrow! Young lovers will become engaged. Young parents will show their first baby his first tree. Devoted kindred of many years will hold one last Christmas before an aged loved-one slips away, and the photos taken tomorrow will be keepsakes through the years!

There will be fragrance of cooking and strains of singing, and shouts of pleasure as presents are opened and new gifts are enjoyed. So Christmas is here. We have caught the spirit and the spirit has caught us.

"Peace on earth, good will to men." God's promise! The way of love; the hope of the world; the miracle of faith. "For unto us a child is born; unto us a son is given. And he shall be called Wonderful Counselor . . . the Prince of Peace . . . And of his government there shall be no end."

Congregational Hymn: "Silent Night, Holy Night"

Holy Communion

Treasure Tea Boosts Budget

Martha J. Atkinson*

Did you ever attend a Church "Treasure Tea?" I should like to tell you of a most successful one, recently conducted by the Woman's Association of the First Presbyterian Church, San Jose, California.

"Let's have exhibits, as well as a program," a member of the executive board suggested, when we met to make arrangements. "Treasures and keepsakes always add interest."

"Call it a Treasure Tea. We all have cherished articles," another member added.

"We could show them in booths," a third exclaimed excitedly. "Four or five booths, each labeled; an exhibit to designate a certain era or subject."

We quickly determined to carry out this scheme. Accordingly, committees were appointed, for program, for decorations, for refreshments. Plans were made to have tickets of one dollar each printed. The date for the tea was set.

As our project took shape, we were astonished at the great number of choices and unusual articles assembled to be displayed. Three small Sunday school rooms adjoining Fellowship Hall could each be used for a booth. Another large room would hold two booths, making five altogether.

When the appointed day arrived, we gathered in our church. Pulpit and chancel were banked with beautiful pink, white, and lavender stock, long sprays of fragrant roses, and many other colorful spring flowers. At the sides of the platform, huge baskets of yellow, lavender and blue iris were placed.

Our one hour program consisted of greetings by our president to members, friends, and guests. Next came the invocation by our pastor. Then a talented young student, taking advance work at our local State College, presented three lovely harp selections. This was followed by the reading of a humorous play, excellently rendered, by another student.

With the program over, amid a hubbub of gay chatter, we repaired to Fellowship Hall, where we found a gorgeous table, exquisite with old silver, china, and glass ware. It had been arranged in shadowbox fashion as part of our tea table centerpiece, around a large banked

*San Jose, California.

The Pastor's Wife

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square of lavender iris. Thoroughly enjoying ourselves now, we formed in line and were served, buffet style, delicious open-face sandwiches, cut in attractive shapes, frosted cake squares, with tea or coffee.

From Fellowship Hall, we enthusiastically entered the attractive booths, conveniently set up in the rooms leading from the hall.

Our mood sobered as we entered booth number one, for here we found articles assembled to represent our "Spiritual Treasures," With this theme in mind, an altar had been erected against a backdrop of black velvet drapes at one end of the room. A white lace covered table held an irridescent large white cross. It was embedded in a white bowl holding a flat arrangement of white calla lillies. On each side of the cross, silver candelabra were placed, with six white candles in each. In front of the cross, lay an open Bible, an ancient and lovely old heirloom, eleven by nine inches in size, printed in 1831; its yellowed pages and frayed leather cover depicting its many years of use by its owner of two generations ago. A spotlight was trained on its sacred pages. Large white baskets filled with tall and graceful many colored irises were set up on small pedestals at each side of the altar.

On the wall was hung a framed copy of the twenty-third Psalm, beside a large number of mounted pictures of Palestine, taken by a member who had recently visited there. Here we found the Sea of Galillee, the cities of Bethlehem, Jerusalem, and many other hallowed places. Also on display, were pictures of early beloved pastors of this church, programs of early day celebrations, and special days in the past. Two cherished silver communion pitchers and goblets, used here nearly a century ago, engaged our interest. Cleverly assembled among these Bibles, and other revered mementoes were Biblical scenes made with miniature figurines, such as those in use at Christmas time. A package of mustard seed from the Holy Land elicited much comment. Its small particles were almost as fine as powder. This tiny seed brought forcibly to mind the words of Jesus, "If you have faith as a grain of mustard seed, nothing shall be impossible unto you." (Matthew 17:20) This package was shown beside the improved and much larger mustard seed in use today.

Our interest heightened, we entered booth number two. This was the foreign booth where many Persian, Syrian, and Armenian treasures were shown. Many of these were owned by a faithful church member who arrived here as a refugee many years ago. The walls were hung with a wealth of gorgeous silk tapestries, woven gold threads mingling with the bright reds and blues. Fringed shawls, exquisite laces, bags, choice vases, ornate costumes, and wall scrolls of handsome silk and wool were also displayed. A Syrian woman was present, dressed in an elaborate native costume, white draped lace head-dress, and white apron over a long loose bright silk garment. She had made large squares of Syrian bread, of which we were invited to partake. We broke off pieces. It was thin and crisp and cracker-like in taste and substance. With the tiny cups of pungent black tea, also served, it was tasty.

After examining the treasures here, we moved on to booth number three, which was light and colorful. It contained a varied collection of fans, shawls, scarves, odd cologne bottles, and jewel boxes. Ancient fans of ostrich feathers, one over one hundred years old was still in good condition. Some of the fans were from Japan and China, with lacy structures; others were of carved ivory; many were dainty and fragile. There were shawls of great beauty, fringed scarves, and various shaped cologne bottles.

The most elaborate exhibit was set up in the large room, and consisted of booths four and five combined. It excited a great deal of curiosity, and was soon crowded. An old melodeon organ, with two antique chairs beside it centered the room. Around it were gathered four men and four women singers dressed in authentic colonial costume. A colonial lady played the organ, and they rendered many delightful old favorite songs, among them, "In the good old summertime," "Carry me back to old Virginie," "Down by the old mill stream," "Smiles," and others. As the haunting melody of "Should auld acquaintance be forgot?" rang out, the entire audience, at their request, happily joined in the song.

Attractive patch-work quilts, their colors well preserved, lined the walls. Their excellent condition bore witness to the tender care given them through the years. Long tables around the room held treasured articles from distant places. Here we found antique milk glass plates and bowls, ruby thumb-print pitchers, choice chinaware, ancient firearms, and quaint dolls of a century ago, with their kid bodies and painted hair. A newspaper under plastic cover, dated 1865, gave a first hand account of the tragic death of Lincoln. There were clocks, Bibles, copper and brass ware, candlesticks, pictures; articles more varied than one could list. In a corner stood an old oil lamp—its painted china globe attesting the artistry of its producer. We examined the hundreds of choice articles presented here, loath to depart lest we had missed some charming item.

The Treasure Tea proved most stimulating and profitable. It fostered a spirit of good fellowship among the energetic women who had spent many happy hours preparing for it.

"What did we make?" was an eager question, as the tea drew to a close.

Our inventory disclosed that we had cleared one hundred and sixty-two dollars.

This tea could be carried out very successfully as a fall event.

Selected Short Sermons

by Earl Riney

You can't keep people from getting mad at you, but you can prevent most of them from becoming enemies by refusing to be an enemy yourself. Hate has to feed on hate to survive.

• • •

It is our duty as Christians and American citizens to do all in our power to elevate the moral and spiritual character of the people.

• • •

Feeling good at the end of one day provides the best assurance that you will feel good the following day. Life moves in a circle. Once you are in the right track, you can enjoy the experience of each day in turn, and thus achieve lasting satisfaction.

• • •

When there is no thirst for righteousness, the sermon always seems dry.

• • •

If we examine attractive people carefully, we see that they are usually the friendliest of persons. They control their temper, and refrain from poking fun or laughing at others. They are generous and help others out of their difficulties. They mind their own business and avoid nagging or bossing others.

• • •

We must learn to put first things first in our search for real values.

• • •

Average people of average goodness possess no such spiritual wealth as to make them joyful when confronted by material want. But despite the lack of material security, we should realize that there are spiritual values that are forever secure.

• • •

Sin not only separates men from God, but from each other.

• • •

Only in intimate association with others do we have the choice experiences of friendship, companionship, and self-development. To rejoice with those who rejoice, to weep with those who weep, to lend a hand to those in need, to receive encouragement and inspiration, to know that somebody cares what one does and is, conspire to make one normal.

• • •

Many people find the sermon cold because they insist on sitting in "Z" row.

• • •

Sermons are like biscuits. They are better served hot.

• • •

The best compliment you can pay a sermon is to bring a friend to hear the next one.

• • •

The objective of the sermon is not only truth, but persuasion.

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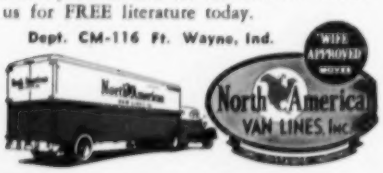

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Rauland

"O Little Town of Bethlehem"

(From page 16)

congregation has more than its share of my thoughts and interest. I cannot tell you how many Sunday mornings since I left you I have seemed to stand in the midst of our crowded schoolroom again, and look about and know every face and every class just as I used to; nor how many times I have heard one of our home hymns ringing very strangely and sweetly through the different music of some far-off country. I remember especially on Christmas eve, when I was standing in the old Church in Bethlehem, close to the spot where Jesus was born, when the whole church was ringing hour after hour with the splendid hymns of praise to God, how again and again it seemed as if I could hear voices that I knew well, telling each other of the "Wonderful Night" of the Saviour's birth, as I had heard them a year before.

The mystic spell of this wondrous sight remained with Phillips Brooks whenever he saw "the silent stars go by." When he returned to his church in Philadelphia a year later, crowds again packed the Church of the Holy Trinity. "He held the city enchained in admiration of his eloquence, wondering at the mystery and secret of his power, which no analysis could fathom."

It was not until three years after his trip abroad that the now famous carol was written, though according to his biographer, Dr. A. V. G. Allen, ". . . it had been singing in the soul of Phillips Brooks since he was in Palestine." In the joyous spirit of the Christmas season, this radiant rector composed the lyric for his Sunday school scholars. The beautiful lines flowed forth without effort.

For the composition of the melody, it was only natural that he should turn to his organist and choir leader. Lewis H. Redner read the words before going to bed. According to the old story, he awoke in the middle of the night with the harmonious tune, "St. Louis," ringing in his mind. He arose at once, inspired, and put the notes down on paper before he returned to his rest.

The children of the Philadelphia church enthusiastically approved of the new carol when they first sang it in that Christmas service of 1868, eighty-eight years ago. But it was not until about twenty years later that it began to be widely sung. Today it is found in nearly every hymnal.

As a boy in the Brooks home, young "Philly" had memorized and recited hymns with the family on Sunday evenings. He had committed two hundred hymns to memory before he went to college and loved to sing them. Although he has composed other songs, this lyric is still the best known.

The established merit and popularity of *O Little Town of Bethlehem* is not hard to understand. Dr. Allen points out:

> It appeals to the heart of a child, partly because it was the outburst of a happy spirit. . . It is an exquisitely simple thing, and yet one feels behind the words the existence of a great soul, meditation on the mystery of the divine revelation.

The carol is centered in Jesus Christ, his birth, our spiritual birth, and a prayer for the abiding presence of our Lord. These words illustrate in a striking way, the outstanding features of Brooks' own life and ministry. He sought ever to exalt Jesus Christ.

When a student in the theological seminary, he had preached a sermon on "The Simplicity that is In Christ." When it was over, a classmate commented that there was very little simplicity in it and no Christ. The young preacher determined then that he would never preach a sermon in which there was no Christ.

After eight years of ministry in Philadelphia, he was called to Trinity Church in Boston where he spent twenty-two notable years. Harvard trained, giant in mind and heart as well as body, he became the dominant pulpit force in all New England because he dared to preach Jesus Christ in the center of the Unitarian movement which no longer recognized his divinity.

The morning after he died at fifty-seven, the mother of one of his five-year-old friends, tearfully told her little daughter, "Bishop Brooks has gone to heaven." "Oh, Mamma," was the reply, "how happy the angels will be!"

In 1916, the citizens of Boston erected a statue of Phillips Brooks in Copley Square outside the church he served so faithfully. Designed by Augustus St. Gaudens, Brooks is represented standing in his pulpit with his hand upon the Bible, and Jesus Christ standing behind him with his hand on the shoulder of Phillips Brooks.

Again at Christmas time, we turn to this lovely carol "and praises sing to God the King and peace to men on earth."

TO GROW OLD

Dedicated to the Grand "Old Folk."

To grow old—gracefully
Toward the close of Life's day,
To remember joyfully
All He's been on the way.

To grow old—gratefully,
To look back on the years,
Yet to praise Him thankfully,
Though maybe through the tears.

To grow old—cheerfully,
Keeping still the brave smile
That brought you so manfully
O'er many a rough mile.

To grow old—peacefully,
Life's race almost now run—
To look forward trustfully,
Yes! to hear His "Well done."

—Prebendary J. E. S. Harrison
Weston-super-Mare, England

What Is a Church Business Manager?

(From page 10)

Compared with other church employees, the business manager is well paid. The pastor alone will stand above him in compensation from the church. This may be partially because the church appreciates the services of the manager; perhaps the reason is that in hiring a competent manager the church must compete with business.

When Does a Church Need a Manager?

Of course, not every church needs a business manager. It becomes desirable when the pressure of administrative duties upon the clergy conflicts with their spiritual tasks. An assistant in charge of religious education and a director of music should probably come before the business manager. The position might be the next one to be considered. Many churches prefer to select another minister to divide the burdens and pass the administrative duties around among the clergy. One minister may have building control, another personnel control. This is not the wisest program of administration.

However, local church programs vary. Pastoral tasks are heavier in one instance than in others. Churches which maintain noonday services have a burden of preaching that most parish churches do not have. One can't be too dogmatic. When the time comes that supervision of property and personal seems to require competent direction the business manager should be considered.

What Did They Talk About?

The program at Oklahoma City lasted two days. It included addresses on budget making, capital funds campaigns, local church accounting, local church payrolls and pension systems, dining and kitchen problems, and the place of the business manager in the local church. Throughout all of the meetings there was a spirit of sincerity. These men were truly consecrated to their tasks. There had come some disillusionment with the local church after they had become integrated into the work. In each instance they had a feeling of loyalty for the pastor, but at the same time they wanted assurance that they would be masters of their own field without interference. They found it difficult to understand why the women's societies should be segregated from the other activities of the church. This made a united budget difficult.

They are interested in setting up standards for the profession. Most of them felt that it would be better to seek help for special training either with the Y.M.C.A. and Y.W.C.A. colleges or with the business departments of the universities. They were reluctant to see the training centered in theological seminaries. They insisted

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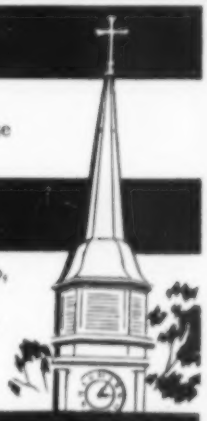

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that managers should come from the lay ranks rather than the ordained.

I gained one impression in the 1956 meeting which was new to me. It was that these men and women are performing a spiritual task in helping to keep our great churches from becoming merely preaching stations. The temptation in a church of three thousand, four thousand, or ten thousand members to become a preaching station only is tremendous. With a good church business manager this danger passes. These men and women are interested in building an "institution."

My own contribution was the final address of the meeting. I was not prepared to discuss the phases of administration which had been a part of the program. Most of the managers were better informed than I. I talked rather of the contribution these people were making to the life of their churches. As I have intimated, some had been disillusioned about the sweetness and light of the average church. They had found that the pastor, after everything was said and done, was human. They had seen resistance to progress which we all have faced.

I simply related the story of Protestant church organization, the authority of the minister, the limitations of human endeavor even in the church. I tried to tell them of the discouragements which they will inevitably face. Best plans fail, even in the church. Friends turn against us, even in the church. Eyes in the sky are no assurance that feet will not find slippery places.

I thought of that familiar incident in the life of William Blake when he was suffering persecution because of his efforts to help the poor of his native England. He was abused, slandered, and suffering financially.

"What can we do, Katie?" he asked his good wife.

"You know what we can do," was the reply. "We can pray."

I found that these managers, women and men, sought strength from God.

THE CHRISTMAS TREE

Come, gather round the Christmas Tree,
The Christmas Tree, The Christmas Tree!
Come, young and old, in happy glee,
In merriment and laughter free,
Is not this Christmas Morning?

Come, gather round the Christmas Tree,
The Christmas Tree, The Christmas Tree!
Oh! how exciting it will be
To see what's here for you and me,
Upon this Christmas Morning!

Come, gather round the Christmas Tree,
The Christmas Tree, The Christmas Tree!
But wait a moment, let me see—
Have I forgotten? Who is He
Born on this Christmas Morning?

Come, gather round the Christmas Tree,
The Christmas Tree, The Christmas Tree!
No Presents there for such as He—
He came unwanted as could be
Upon this Christmas Morning!

Come, gather round the Christmas Tree,
The Christmas Tree, The Christmas Tree!
Hark! Angels sing in happy glee,
The Son of God, they sing, is He!
Born on this Christmas Morning!

—Prebendary J. E. S. Harrison
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11 rnk. Mixture	146 pipes

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8 ft. Quintadena Rohrflote
4 ft. Quintadena Rohrflote
2⅔ ft. Nazat
2 ft. Quintflote
11 rnk. Mixture (19-22)

MANUAL NO. 2
8 ft. Quintaton Rohrflote
4 ft. Quintadena Rohrgedeckt
2 ft. Waldflote
1⅓ ft. Larigot
11 rnk. Scharf (26-29)

PEDAL
16 ft. Quintaton
8 ft. Quintadena Rohrflote
4 ft. Quintadena
2 ft. Blockflote
11 rnk. Mixture (12-15)

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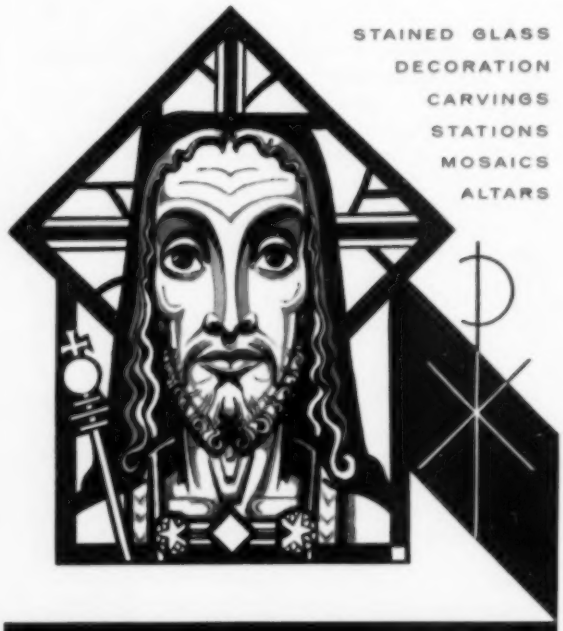

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A Shepherd Speaks

(From page 18)

shepherd. But in that great light God found our darkened hearts. With this child, a divine invasion has begun. Man, can't you see what this means to us shepherds and to all the world? We used to say, "If I could only go. . ." Then we'd do such and so. But now there is no need to go away. God is here and the smell of sheep and the matted hair cannot keep him away.

We used to say, "If I only were. . ." But now surely "I am." All the filth of our shepherd habits has been swept away from our lives by the coming of this child.

We used to say, "It will be better tomorrow," only to continue drifting over the "sands of mediocrity, the burnt pastures of disillusionment, and the barren hillsides of empty illusion." "Tomorrow and tomorrow and tomorrow." Our monotony of living has no past and less future. In vain we sought it in cards and stars. Now we know, "this is the day which the Lord hath made," for to us "is born in the city of David a Savior which is Christ the Lord." Our present and our future is wrapped up in this child.

A lonelier life than ours there cannot be. But who can be lonely now? Angels we have heard on high. The child seems to live and move with us. We cannot shut him out of our minds. When we woke some of the people of Bethlehem to tell them the good news, we were outcast no longer. "All who heard it wondered at what we told them."

At times life with its burden, life with its tears seemed too much for us. Like our sheep we often sought escape, following our instincts, hoping for greener pastures and pleasant valleys. We could never succeed in escaping ourselves by loose talk or hard drinking. Always and again it was back to the humdrum existence, to the sheep and to our conscience in the dark. For in the dark womb of the night there was no escape from our selfish feverish ways. But tonight, kneeling before the manger, it was as if the weight of the years fell from my shoulders, as if the prison gates of menial living had opened.

Tonight, I'm glad I'm a shepherd. How we used to envy the nobles and even the ordinary townspeople. But there is no need to aspire to be something which we are not. If God is content to be a child, surely I can be a shepherd and give him my life. It seems as if a voice keeps echoing in my ears, "Shepherds, go back to work. Praise God by your deeds. Wherever you tend the sheep, glorify the Father."

If you'll only come back with us, you can feel this way too. We are not drunk with new wine, but with the excitement of God's new creation. He's still in the manger waiting for you. In this dark night of the soul, it is up to shepherds and herdsmen to begin anew the steep ascent to heaven. Come, all ye of the earth and of the herds, and "let us go even now to Bethlehem and see this thing which has happened, that the Lord hath made known unto us."

There you will find a new kind of leader. That old fox, Herod, will have himself quite a time when he comprehends the significance of these events. In this child we have a humble king, not the arrogant tyrant. By his birth we know that God is alive. If this child becomes our leader, we can replace hate for the Romans and Samaritans with love. He will give us joy for sorrow, the oil of gladness for mourning. Forgiveness and peace will dominate, and resentment will be blotted out of our hearts forever.

There in Bethlehem you will find the shepherd king. How often we have felt the boot of the rich and heel of the powerful in our faces and on our backs. But he is to lead us out from under the millstone. No need now to dream of changing places or of bloody revenge. We live by hope in him and his humility.

Do you remember the story our rabbis tell about Moses? How he was tending the

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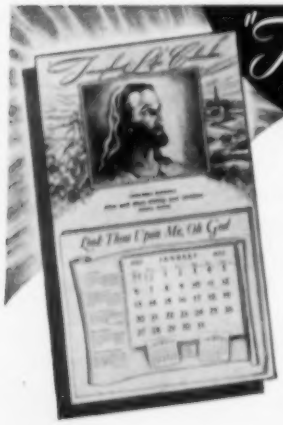

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sheep of his father-in-law in Midian, and one small lamb ran away? Moses followed it, even while abandoning the others, followed it into a ravine that led to a well. Then giving the lamb a drink, Moses said, "I did not know that you ran away because you were thirsty. Now you must be weary too." And with that Moses picked up the lamb and gently put it across his shoulders to carry it back to the flock. Then God said to Moses, "Because you have shown pity in leading back one in the flock, belonging to a man, you shall lead my flock Israel. . ."

Come with me tonight and I will show you that one greater than Moses is here. Moses led the people out of bondage because God had pity on Israel. Tonight God has so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life. Assuredly this is the Savior which is Christ the Lord.

The Lord has come tonight. The angels of the Lord have appeared to us and the glory of the Lord has shone round about us. But we are no longer afraid. It was all as they told us. When I left that manger then I knew that God had come into my life. I said to myself, "Though I never see this child again, I will have faith—I will give faith." So come and see what we have seen and know what it can mean to you. For tonight Christ is born. The good shepherd is come.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside still waters; he restores my soul.
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death.
I will fear no evil—for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of my enemies;
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life.
And I shall dwell in the house of the Lord forever.

CREDIT DUE

The article, "What do our Church Buildings Say?" by John R. Scotford was published on page 10 of the October issue without being credited to its original source. This article originally appeared in **Religion in Life**, and was reprinted with their permission and Dr. Scotford's.

George J. Heidt
Church Business Manager

(From page 9)

church's activities and for a major share of the administrative duties. Dr. Jessie Lyons, who joined the staff on September 1, is responsible for membership cultivation, the development of volunteer leadership, the church's outreach, and of course pastoral service.

There are two official boards composed of lay leaders. The Board of Trustees is in charge of the finances and in the care and operation of the plant. The Board of Deacons has responsibility for the spiritual welfare of the church. Under its supervision, worship, religious education, organized activities fellowship, and benevolence are carried on.

The church employs many trained people to carry on its activities. All the members of the choir are trained singers. The church school staff members are likewise trained and, in most cases, paid employees. The same is true of the nursery day school as well as many of the people who operate the mechanics of the church set-up—engineers, bookkeepers, etc. In all, both paid and volunteer, there are about 250 full and part-time people on the church staff.

The activities of Riverside are many and varied, including the Women's Society, the Business and Professional Woman's Club, the Men's Class (headed first by Charles Evans Hughes then by John D. Rockefeller, Jr.), the Epicures (a social group composed mostly of married couples), the Guild (young men and women from 18-35), and the church school, which operates from 9:30 to 12:00 on Sunday mornings. Although the school spreads over fifteen floors, there are waiting lists for some of the groups. The various departments include other groups as Boy Scouts, and choirs, a week-day nursery school, a symphony orchestra, arts and crafts classes, and other activities.

The church functions seven days a week, fifty-two weeks a year, from 7 A.M. to 11 P.M. Its budget for 1956 is $674,362.

While the ministers assume certain and very important duties, and the boards hold an over-all supervision, there are many areas that need to be correlated and kept moving. To keep the physical plant in operation, to coordinate the use of the rooms, to help with the mechanics of the activity, such as programs, mimeographing and discipline, and to do the bookkeeping involved in such an elaborate budget, the church employed Mr. George J. Heidt as business manager.

His Background

Before we go into details about his responsibilities let us look over the outlines of his biography and thus get acquainted with this important but friendly and modest person.

George J. Heidt was born in New York City on February 3, 1892. In this great metropolis he grew up and went to public school. He graduated from grammar school in 1906, worked for a year with the C. Mont Benton Company, a Wall Street printing firm, and then with the Travelers Insurance Co. in the cashiers' department.

George attended the Harlem Collegiate Church where, apparently, he showed deep religious convictions, for, in 1911, he was urged by his pastor, Reverend Fellstrom, to study for the ministry. As he had left school when he graduated form grammar school, some further secondary studies were necessary. Accordingly he went to Mt. Hermon Preparatory School from which he graduated in three and one-half years, getting some credit for his working knowledge of German. While at Mt. Hermon he showed more evidence of leadership in speaking, debating, and other student activities.

These same qualities came forward during his college years at Brown Univer-

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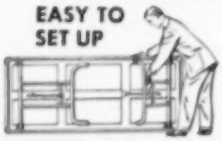

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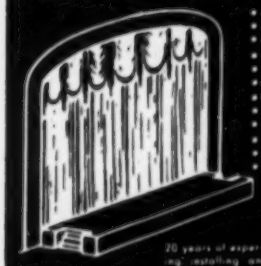

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sity (1914-18). There he was captain of the Freshman Debating Team that licked the Sophomores on the subject: "Resolved: That Germany was responsible for the World War." He was also captain of the Varsity Debating Team for the next three successive years and was active in the Christian Association and other student activities. He became a member of the fraternity Lambda Chi Alpha and was elected to the honorary debating society, Delta Sigma Rho, in his Sophomore year and to Phi Beta Kappa in his Junior year.

All during these accomplishments young Heidt was earning his college expenses by serving as student minister of a small Congregational church about seven miles from Providence. In his Sophomore year he was asked by a Baptist church to serve as its minister. When he refused on the grounds that he was already minister to a Congregational church the two churches got together and worked out an agreement whereby he could preach in the Baptist church on Sunday mornings and in the Congregational church, thirteen miles away, in the afternoon, using the same sermon for both. To further boost his income, Heidt also tutored in Greek.

His finances were also helped along by winning numerous prizes in debates, oratorical contests and essay writing.

His commencement oration, in keeping with his interests, was "Christianity and Democracy."

While it was easy to see that George Heidt had all the qualifications for the ministry, he was never to become a minister. The Lord, apparently, had other plans for him.

Upon graduation, World War I intervened. He was drafted for the army but turned down because of his eyes. Feeling, no doubt, that he should give some form of war service, he returned to Y.M.C.A. war work and was sent to his Alma Mater to act as Secretary for the Student Army Training Corps.

After the war he remained at Brown as Secretary of the Christian Association and Manager of the Brown Union, a student organization, etc.

He stayed nine years at Brown serving in those two areas.

In Heidt's own words, "In 1927 I thought the time had come for me to move out from Brown. Dr. Faunce, who was President of Brown at the time, (formerly minister of the Fifth Avenue Baptist Church) said he had been thinking about that too and had something in mind he thought I might want to consider. At the same time one of the members of the Brown Union Board of Managers asked me to consider a commercial job. The result was that early in 1927 I came to New York City for an interview connected with the commercial job, and also with various officers of the Park Avenue Baptist Church.

"I accepted the position of business manager of the Park Avenue Baptist Church, and began my duties September 1st, 1927."

Before going on to his duties as business manager of Riverside, let's summarize George Heidt's qualifications. So far as character and temperament, we find that he was intensely interested in religion, so much so that he was encouraged to enter the ministry, took his college work with that end in view, and served as student pastor in two churches. He apparently was well-liked, was a good scholar, took part in many student activities, and was elected to fraternities. He was industrious, working for his education, which included a Master's Degree in Business Administration. His experience included work with a printing firm, in the cashier's department of the Travelers Insurance Co., preaching, serving as a Y.M.C.A. Secretary, and as Manager of Brown Union.

Two incidents in his preparatory days are unusual when compared with his experiences at Riverside.

First, he preached for both a Baptist and a Congregational Church. Riverside Church is affiliated with both the Baptist and the Congregational Boards.

Second, the building he managed was presented to the students by John D. Rockefeller, Jr., who has been generous and active at Riverside.

Duties at Riverside

But of what do his duties at Riverside consist? As business manager Mr. Heidt heads the work of the Division of Administration and Business Operation, or, in short, the Business Office.

The work of the Business Office divides itself into six functions, which overlap somewhat.

1. *Operation of the Physical Plant.* As the building is open daily from 8 A.M. to 11 P.M. there must be a double staff to cover both daytime and evening operation. The building is divided into three departments—offices, school, and church. The offices are on eight floors and are restricted to the use of the office staff and its equipment. To a certain extent those rooms are cared for by the office staff. The school and church rooms, however, need more attention and service, such as locking and unlocking doors, turning on lights, and checking heat and ventilation.

There are four elevators that require service and supervision. Naturally a different type of service is needed for the week-day nursery school than for some adult meetings. Also the traffic varies at different times.

Telephone service is needed twenty-four hours a day, which requires a regular operator, a relief operator, and a night operator, as well as a hook-up for the night watchman.

Receptionists, provided at both entrances, must be supervised by the Business Office.

Under operation of the building is included supervision of the discipline in the building. Mischievous children, thoughtless and "problem" adults must be handled wisely.

2. *Coordination of the Requests for the Use of Church Facilities.* Requests for the use of the building facilities all come to the Business Office. There someone must decide whether a given request has been properly channeled and authorized by the executive committee of the organization and liaison staff member. The request must be considered as to whether it is reasonable in the light of the size, scope, and purpose of the meeting and whether it is in line with the general policy of the staff and the house committee. The time must be cleared with the date book to make sure there are no conflicts. If there are conflicts then the staff must decide which meeting has priority.

Instructions must then be issued to the proper departments concerning set-up of rooms, ventilation, any special equipment needed, as well as coat room requirements. Special attention is needed if food is requested. All of these matters require memoranda and phone calls to assure the success of the meeting as far as the room is concerned.

3. *Co-operation with the Church Program.* Through the mailing and mimeographing department co-operation is given to the promotional activities of the staff and the various church organizations. This department consists of the head, two typists, a mimeograph operator, and an addressograph operator. They not only do the actual work but frequently have to guide the committees in how to prepare their programs and announcements. Mr. Heidt constantly supervises this department so as to maintain a high standard of excellence in producing promotional material for the church and to secure the best in equipment and supplies.

Annual audits are made of each of the organizations books and help given from time to time concerning financial matters.

4. *Maintaining the Physical Plant.* Day by day maintenance work is done by the engineer. The larger matters of maintenance work, however, are a joint responsibility with the Business Office. When desirable, experts are brought in from the outside for help and direction. One of the problems of the maintenance department is to minimize careless use and abuse of the plant and equipment. The office takes the initiative in attempting to help here in its contacts with the various organizations of the church and with the employees.

5. *Financial Aspects of the Work.* With a budget ranging between $600,000.00 and $700,000.00 annually, there is, of course, considerable bookkeeping involved which comes under the supervision of the Business Office. A head bookkeeper and two assistants keep track of all the cash receipts of the church, make deposits, prepare payrolls, keep endowment funds records, make out checks, make analysis of expenses, keep tabs on church pledges and keep the benevolence records.

As if those responsibilities weren't enough, the Business Office also carries on all the accounting for the week-day nursery school, renders bills to the parents, and makes reports.

Also the sale of literature and business matters of the *Church Monthly*, as well as all insurance, pensions, etc. are handled by this office.

A major activity during the year is the preparation of the budget and assistance in the annual budget canvass.

6. *Miscellaneous Items* include purchase of all office, cleaning, and engineering supplies as well as contracts for repair to stage equipment, draperies, furniture, etc.

The Business Office gives attention to personnel problems of the employees having to do with conditions of employment, health, salary, efficiency, vacation, and the like.

The House Committee looks to the office to keep the building safe for use, to reduce fire hazards and to safeguard the property of the church.

While the staff of the Business Office numbers about fifty, it must be supervised and kept in proper organization by the Business Manager, Mr. George J. Heidt, who by experience and training is familiar with all the various jobs of the employees under him, can step in and help out in any emergency, keeps everybody working together harmoniously, and acts as liaison man between his office and the boards and various committees and departments of the church.

His orders come from the Board of Trustees. Mr. Heidt feels that it is much better for a business manager to be employed by a board rather than by a minister who may really prefer to do the administration himself. At any rate the area of work should be clear cut to avoid conflict.

In the Riverside Church the Board of Trustees is composed of men accustomed to big business and business managers. Also their ministers have so much to do in their own spheres of service that there is no tendency for any of the ministers to wish to take over the work of the business manager, as might be true in some smaller churches. Dr. Fosdick once said to him, "You are doing the kind of things I'd do if I had the time."

In Riverside all staff members have plenty to do. Mr. Heidt not only keeps regular office hours from 9 to 5, but finds himself tied up at the church four or five nights a week.

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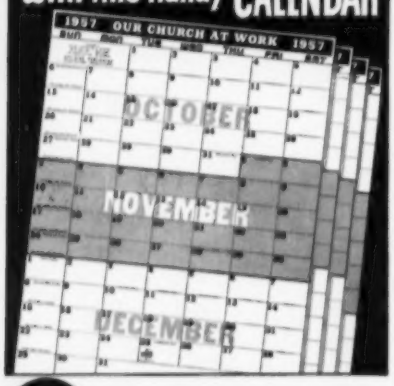

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to make suggestions, and to iron out any difficulties or differences of opinions.

While a financial canvass is carried on annually, it is a policy of the church that none of the ministers or any members of the staff are expected to raise the money. While Dr. McCracken may spark the campaign a bit—as with a budget sermon—and the Business Office may help with guidance and mailing, the actual work of raising funds falls to laymen. Mr. Heidt says that church financial campaigns usually get off to an earlier start if the preacher is not responsible. He said in the early days when projects were planned, he'd have to remind the committee that projects cost money and he'd ask them, "Where is the money coming from?" Now they are trained to ask that question themselves.

His first job when he came to Riverside was to get acquainted with the committee then building the new edifice on Riverside Drive. Now, having retired as business manager, his job is on the Building Committee as the executive member in charge of the construction of the new south wing being added to the church.

He expects to still stay on at Riverside for about two years, largely in an advisory capacity.

Asked how he liked his work as business manager, he said he loved every bit of it, that there is always something interesting going on, and that he is in on everything. He has enjoyed his association with the many fine Christian people on the staff and in the congregation.

As to salaries for business managers, Mr. Heidt said the salary, of course, varies with different churches, but is usually about the same as the ministers get. Mr. Heidt has enjoyed fellowship with other church business managers in New York who have formed a Church Business Managers' Association and who pool their experiences. If any new problems come up, the managers phone each other and discuss the possible solutions. They also check with each other on such matters as salaries for church employees, prices for renting the chapel, etc. Mr. Heidt said, "The solution of most of the problems I have had here, I have found in the smaller churches."

When asked about books on the subject of church management, he said as he was probably the first man to take over such a position, there were no books on the subject when he needed them. Now he probably knows as much about the subject, at least in his own church, as any of the writers. Nevertheless, he has a shelf of books about church management and occasionally refers to one or two. For new men in the field he recommended the following two books:

The Business Administration of a Church by Robert Cashman. Published by Willard-Clark and Co.

Building Up Your Congregation (Help from Tested Business Methods) by Willard Pleuthner. Mr. Pleuthner is a member of the firm Batten, Barton, Durstine and Osborn.

He said when he first began his job he sat down by the church files and read the correspondence the ministers had had over the years and thus acquainted himself with some of the church activities and problems.

As to Mr. Heidt's personal life, he was married in 1918 to Allena McLean. The Heidts have one son who is minister of the Pleasant Avenue Congregational Church in Arlington, Massachusetts. Although he hasn't much time for hobbies, he is interested in photography and gardening.

He somehow has managed to find time for considerable community service outside his church. Since coming to New York he has served in the Bowery Y.M.C.A. Board of Directors, has been a County Committee member of the New York State Republican Party and an officer of the local Republican Club, and was active in promoting several other community groups.

He organized the Protestant Church Business Manager's Association in New York. At present he is a director of the Metropolitan Baptist Board of Directors, and a director of the New York Congregational Conference. Mr. Heidt is frequently called upon to speak at church and community groups, telling of his work at Riverside Church. The rest of the time he probably just sits twiddling his thumbs—bored to death with nothing to do! Anybody got a job to be done? Why not let George do it?

TO HIM I BELONG!

Lead my halting feet in Thy glorious way,
King of my faith! Guide each step up I pray;
That assurances of Thine where'er I roam—
Brings confidence that I shall journey home—
That I shall journey home.

Fling out the faith, sing out the hope, and Guide,
Draw near His Cross, touch now His hand, and side—
Gallant our God, fearless our Christ, His quest,
Torture; His fate, the borrowed tomb, His rest—
The borrowed tomb, His rest.

Venture of hope, Divine vision to dare;
Love in my soul, spring cloudward through the air,
I am but weak, Thy saving Son so strong,
He is my Lord, and to Him I belong—
To Him I belong!

—Herbert E. Richards
Boise, Idaho

"The Everlasting Mercy"

(From page 14)

"Saul Kane," she said, "when next you drink,
Do me the gentleness to think
That every drop of drink accursed
Makes Christ within you die of thirst,
That every dirty word you say
Is one more flint upon His way,
Another thorn about His head,
Another mock by where He tread,
Another nail, another cross.
All that you are is that Christ's loss."

The words were sharper than a two-edged sword, and Saul Kane knew he could resist no longer.

I did not think, I did not strive,
The deep peace burnt my me alive;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.

The night was spent alone in the fields, and with dawn he knew the "glory of the lighted soul."

All earthly things that blessed morning
Were everlasting joy and warning.
The gate was Jesus' way made plain,
The mole was Satan foiled again, . . .
The mist was error and damnation,
Out of the mist into the light,
O blessed gift of inner sight.

When a ploughman came by "shearing a long straight furrow red" it was to Saul a parable suggesting a prayer.

O ploughman of the sinner's soul.
O Jesus, drive the coulter deep
To plough my living man from sleep.

And the poem ends with these lines:

O lovely lily clean,
O lily springing green,
O lily bursting white,
Dear lily of delight,
Spring in my heart agen
That I may flower to men.

That, in brief, is the story in Masefield's *The Everlasting Mercy*. How well it stands up to the test given by Robert Lynd when he said, "Poetry is that which reminds us of reality, and that we live in a world, not merely of twenty-four-hour days, but of great occasions." It shows, for one thing, the tragic reality of sin. It makes us see it, not as a theological invention, but as the supreme tragedy of human life. It shows us also the great occasions—and the great occasions are not when men receive honors and applause, when men crowd around and congratulate us, but moments of vision and spiritual understanding. More often than not they are solitary hours when we are alone with our own thoughts and God himself speaks to the waiting soul. We sometimes speak of conversion, not always realizing the greatness of the experience of which we speak. The word itself has been defaced by much usage. It has been discussed and analyzed and preached till the glamour has almost disappeared. But just as the preachers and theologians and psychologists give the impression that they know more about the theory of it than the thing itself, the poet comes and makes us see the sinner saved by grace. His concern is not to defend dogmas but to depict life. Robert Browning did it for his generation, especially when he told the story of Pippa, the Italian mill girl, whose song unknown to her penetrated rooms she had never entered and minds of which she had never dreamed. "That little peasant's voice," cries on the changed characters,

Has righted all again. Though I be lost,
I know which is better, never fear,
Of vice or virtue, purity or lust,
Nature or trick! I see what I have done
Entirely now!

Francis Thompson did it in quite a different way for his generation. In *The Hound of Heaven* he makes us see the fugitive soul trying to escape, but always followed by divine love until at last it surrenders and finds peace. Some of our younger poets seem anxious to prove their freedom from tradition and orthodoxies. Yet the same ultimate facts are continually breaking through. They break through in other places in the extensive works of Masefield, but I am always glad to come back to *The Everlasting Mercy*, noting again the working of Saul Kane's mind, the kicking against the pricks, the savage conflict, the final surrender.

I imagine it was much the same with the prodigal in the far country. I'm sure it is much the same with us. Too quickly we say that this man is good, that one is bad. Actually good and evil are struggling for supremacy in all of us. The real difference is that while some hear the divine call through all the storms of passion, and respond, others harden their hearts and turn from every appeal till they cease to hear and feel. But God does not let us rest in our sin. He calls again and again, in many ways and through the stab of conscience, through a sense of beauty, through the scolding of a mother, through memories of a good home. I have no doubt that for someone, somewhere, it is the great occasion now. This I know, that wherever sinners come to themselves and then to the Father saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," there is joy in heaven and on earth, and the great Father of us all repeats the Savior's words, "This my son was dead, and is alive again; he was lost, and is found."

CORRECTION

The total United States church membership figure on page 53 of the October issue should read one hundred million, not one million.

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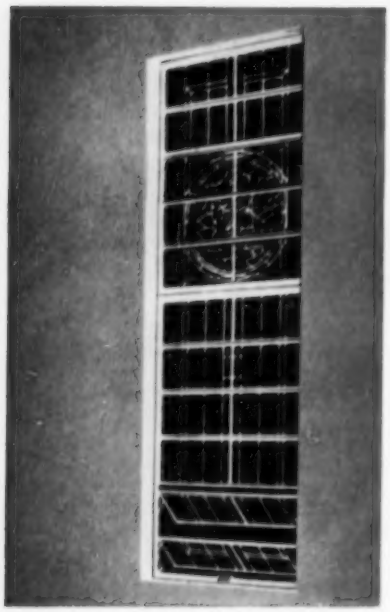

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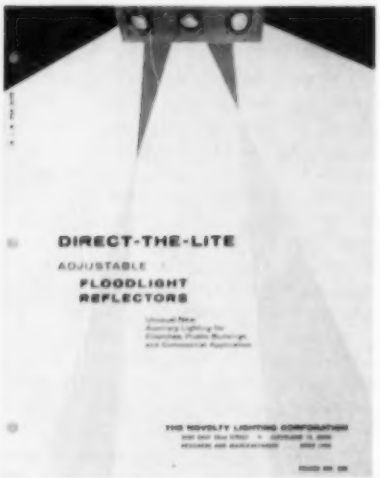
SCRIPTURE GUIDE

A new device called Scripture-Guide, designed to help people use the Bible for personal guidance, is available from Ledies Company. The 6 1/8-inch dial lists 36 common emotional problems with 7 answers for each—252 Bible passages in all. By turning the dial to point at any problem on any day of the week, the user has book, chapter, and verse of a relevant passage of scripture provided. No. 11562.



ADJUSTABLE FLOODLIGHT REFLECTORS

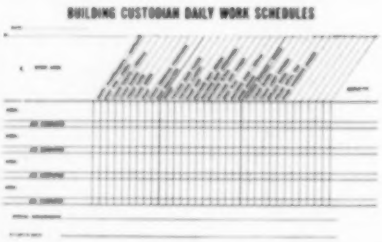
New methods of providing auxiliary accent lighting for churches are now available with The Novelty Lighting Corporation's new Direct-The-Lite units. These adjustable floodlight reflectors furnish specific area illumination where high intensities are required. The individual lamps are adjustable both horizontally and vertically to approximately 35°. This permits focusing in one spot or in as many angles as there are light units. Units may be obtained finished or can be furnished with prime coat for painting to match your own walls. A catalog with photographs, specifications, and descriptive material on the Direct-The-Light units is available at no charge. No. 11563.

FREE FILMS LISTED

Nearly 200 16mm sound films, available on free loan to church groups, are listed in a new *Pocket Guide to Free Films*, available at no charge from Modern Talking Picture Service. Covering a wide variety of subject matter, these films average 25 minutes in length. Many of them are in full color. These films are made available by business and industry as a public information service. The only cost to users is the postage expense. No. 11564.

WARDROBE RACK

A new wardrobe rack which folds for easy storage and mobility is announced by Gingher Manufacturing Company. Requiring only 30 seconds to set up, this Space Master rack will accommodate wraps for 24 persons. Six-inch rubber-tired casters permit easy mobility whether folded or set up. Square tubular furniture steel spot-welded construction gives great strength and rigidity with light weight. Finish is in a choice of decorator colors or in a matching color of individual preference. No. 11565.

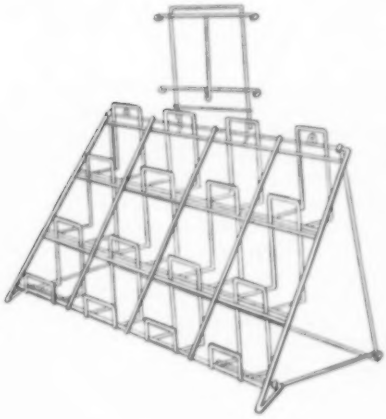


CUSTODIAN PLANNING GUIDE

A daily work planning guide for your custodian is available at no charge from Advance Floor Machine Company, manufacturer of floor maintenance equipment. The guide, which hangs on the wall, provides a pad of sheets like the one reproduced above. Each sheet has a space for the area of the building and lists the various jobs to be done in each area. Space is provided for the custodian to check off each job as it is completed. The back of the guide lists tips for care of the various types of floors and points on the care and use of equipment. No. 11566.

NEW BUILDING SYSTEM

By using the Lu-Re-Co system of building with pre-assembled wall panels and roof trusses, two conference homes of an Ohio Episcopal center were completely under roof in one day. In addition, the feat was accomplished by church members which included the totally unskilled hobbyists, and some craftsmen. Each of the homes provides quarters for 16 to 18 persons attending meetings at the conference center. Actual construction of the two homes began at 10:30 A.M. and was completed at 4:30 P.M. Foundations and sub floors were already in place. Further information on the Lu-Re-Co system will be furnished on request. No. **11567.**



BOOK & TRACT RACK

A new inexpensive book and tract rack is announced by The Bethany Press. The rack has twelve pockets, each of which will hold three 200-page books. Cardboard insert pockets convert as many of these book pockets to tract pockets as desired. A removable 11 x 14-inch sign holder fits on the top of the rack. Six colored posters to fit the holder are included. The rack may be hung on the wall or placed on any convenient flat surface. It can be folded and inserted in its case with books and tracts in the pockets, thus making it possible to move it from place to place as needed. A convenient carrying handle is fabricated on the packing case. No. **11568.**

BOOKLET ON FLOOR STAIN REMOVAL

It's easy when you know how, can best describe this free booklet on *How to Remove Stains From Floors.* Huntington Laboratories offers this invaluable, illustrated maintenance aid that can help you save time, trouble, and expensive floors and floor coverings. The directions are easy to follow. They tell you what to do and what to avoid and what materials are needed and how to secure them. The booklet gives first steps for general stain and spot removal from all floors, and then lists specific instructions for hard and soft floors. No. **11569.**

CLASSROOM CABINETS

Three new models of the 2200 Series cabinets manufactured by The Brunswick-Balke-Collender Company have been added to the series. New models are the general storage cabinet, the cubicle storage cabinet, and the cabinet sink. Available in 35-inch and 37-inch heights, the new cabinets are designed for use in upper elementary, junior high and high school grades. Width and depth dimensions are the same as others in the 2200 Series (47 1/2-inch and 21 7/8-inch) and the new units will use the standard metal bases of the series. Units are sage gray sturdy reinforced honey comb and tempered hardboard construction. Optional sliding doors are available in blue, yellow, or coral. No. **115610.**

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"O Come Let Us Adore Him"

(From page 13)

increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this. —*Isaiah 9:2, 6-7.*

The Annunciation: In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said, "Hail, O favored one, the Lord is with you!" But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end."—*Luke 1:26-33.*

The Birth of Jesus: In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn.—*Luke 2:1-7.*

Christmas Hymn: *There's a Song in the Air*

Prayer: Our dear Father, in the glory of holiness of this Christmas time, we would open wide the inner doors of our souls that the Holy Spirit may enter and find a dwelling place in our lives forever.

O thou, whose love is so great that thine only Son was not too great a gift to give, grant that we may truly love thee, May Christ be born in our hearts and may our whole lives be used to carry this message of thy gift to all people, until the name of Christ shall be loved and honored in every heart. In the name of our Saviour, Jesus Christ, we pray. Amen.

Announcements and Offertory

THE PAGEANT

Christmas Hymn: *Joy to the World* (by choir)

(During the singing of this hymn, Mary and Joseph take their places on the platform in the Nativity scene. After the hymn, a lullaby might be sung by Mary, or another, as a solo, such as *Away in a Manger.*)

Reader: And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is pleased." When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them.—*Luke 2:8-18.*

Christmas Hymn: *While Shepherds Watched their Flocks by Night* (by choir)

(During the singing of this hymn, the shepherds approach the manger, kneel and worship the Christ child.)

Reader: Here is a group of humble men, simply doing their job as shepherds. We do not know their names; indeed, we know nothing more about them than that they were shepherds. Yet God chose them to be witnesses to the most profound event in the history of the world—the revelation of himself in his Son.

(The shepherds depart. They remain in a side room to return later.)

Reader: Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." . . . When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.—*Matthew 2:1-2, 9-11.*

Christmas Hymn: *We Three Kings of*

Orient Are (by choir)

(During the singing of this hymn, the wise men approach the manger, prostrate themselves in oriental fashion before the Christ child, and lay their gifts before him.)

Reader: They were wise men—honored in the world of their day for their learning and their wisdom. Yet, when they stood before the cradle they knew that here was one greater than themselves, one who commanded their adoration and worship. They were indeed "wise men," as they brought gifts to Christ the king and worshiped him.

(The wise men leave. They remain in a side room to return later.)

Reader: And so for nearly two thousand years, since God placed a candle in the window of heaven, mankind has sought and found the manger. From countries all over the world, from countless homes on earth, candles pour their light in celebration of Christmas. The lowly and the high alike worship at the manger.

There we see trades folk visiting the manger to receive the revelation of God to man. Here is a carpenter.

(A carpenter enters, approaches the manger, kneels in prayer, and then remains on the scene, standing to one side. He is dressed in modern working clothes.)

(The grouping of the modern characters about the manger from this point on is important, and should be worked out carefully with some standing on one side and some on the other.)

Reader: The visiting nurse and the doctor find that in the sick room and the hospital the babe sends a tender ray of light and healing into hearts stricken with weakness and pain.

(A nurse enters, approaches the manger, kneels or bows in worship, and stands to one side.)

Reader: The pastors and the missionaries of the church—at home and abroad—preach and teach, with hearts filled with joy, the miracle of Bethlehem.

(A minister—he may be the local pastor—enters, approaches the manger, kneels in worship and stands to one side. Missionaires—dressed perhaps as circuit riders, etc.—approach the manger either singly or in groups of two or three, kneel in worship, and stand to one side.)

Reader: Students at colleges and universities have their religious activities during the school year, and at Christmas time may lead in the worship of Christ in their home churches.

(Two students, a young man and young woman, approach the manger, kneel or book in prayer, and stand to one side.)

Reader: The teacher finds inspiration and help in the birth and life of the Christ child and seeks to emulate the greatest of all teachers.

(A teacher approaches the manger, bows or kneels in prayer, and stands to one side.)

Reader: A soldier, as he stands on guard duty at night, thinks of the Christ child.

(A soldier enters, approaches the manger, kneels or bows in prayer, and stands to one side.)

Reader: People of all races and nations come.

(A colored person, an oriental person, a native of India, etc., each separately and in native costume, approach the manger, kneel or bow in worship, and stand to one side.)

Reader: Christmas is a festival of love, so we celebrate it in our homes with the family. Father, mother, and children sing the Christmas carols—"Peace on earth to men of good will!" "A Son is born."

(A father and mother with two or more small children approach the manger, kneel there together, and stand to one side.)

Reader: Drive out discord, banish strife! Universally tune the heart strings to the glad message, "Christ is born!" So may the light of that first Christmas candle glow in every soul, every home, community, nation, in the world, to proclaim: "The Prince of Peace is born!"

(The shepherds and wise men enter again and group themselves with the others about the manger.)

Reader: This is our Christmas greeting from the heart of God. Do our hearts respond to it today—centuries later? Let us all adore him! Let us go from this place, urged on by these sacred memories, to lives newly quickened with the purpose of following the light of Christ.

Christmas Hymn: *As With Gladness Men of Old*

(During the singing of the first stanza of this hymn, the pageant group is still about the manger. The group leaves during the singing of the other stanzas: first the shepherds and wise men, then the modern characters, and finally the Holy Family.)

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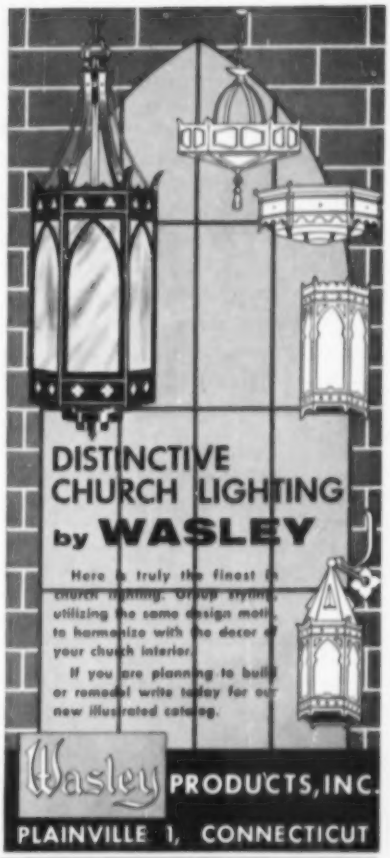

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He leaves out the wisdom literature, because it is peripheral and personal, rather than belonging to the community; and he omits discussion of the Psalms because they are after all "from faith to faith." He uses them to point up his ideas as he finds them in the five major fields: myth, legend, history, prophecy, and law.

In each he uses one special symbol to illustrate the field. Myth uses the creation stories; legend centers in the Abraham-Jacob-Joseph tales; history takes the first kings, Saul, David, and Solomon. Prophecy deals with Isaiah as the "central" prophet. And law considers the major codes, the Ritual Decalogue, and the Deuteronomic, Holiness, and Priestly codes.

This is a major book in its field, for its careful presentation of the underlying, unifying faith that belongs to Israel gives a background for understanding the beginnings of Christianity. But the author really makes it a guide to further Bible study, and in that rests its true value.

H.W.F.

***CALVINISM* by Ben A. Warburton. Wm. B. Eerdmans Publishing Co. 249 pages. $3.00.**

The author of this volume is an Englishman who is editor of *The Christian Pathway*. It is his purpose in this study to give the history, basic principles, and practical application of Calvinism. He shows that all of the diversified groups of Protestantism have their roots either in Calvinism or in Arminianism.

Dr. Warburton begins his study with a brief historical background going back to first centuries of Christian era. He describes the events leading up to the Synod of Dordt. He regards this Synod as "carrying out an important task and one which was of untold benefit in many directions." The remaining eight chapters give a detailed examination of the "five points" of doctrine which were discussed at the Synod of Dordt. These constitute the essentials of Calvinism for the author. These five points are Divine Sovereignty, Predestination, Particular Redemption, Moral Inability, and Invincible Grace.

The final two chapters form a conclusion to this study of Calvinism. The author shows that Calvinism is not simply a creed to be confessed. Calvinism, he insists, has its ethical responsibilities. To be born again is to be born from above. Concluding his analysis, Dr. Warburton states that while Calvinism has been called "a monstrous system" or "a system of fatalism," its fruits have been those which have produced some of the greatest men of the centuries. It has given doctrines creating fruits of economic stability and social justice.

W.L.L.

***WE LIVE BY FAITH* by Ruby Lornell. Muhlenberg Press. 142 pages. $2.00.**

The author says that "this book is not an attempt to prove the Christian faith. It is merely an attempt to have us look at the Christian faith to see what it actually does declare about some of the most important questions that can be asked by man."

Written for the layman by one outside the clergy, this is a fine contribution to guide the layman in his Christian beliefs. Questions are asked and then answered in clear and logical statements. Questions that loom in the background of every thinking person are approached. What are we? How does God reveal himself? Does God speak today? These are a few of the queries asked and answered.

H.B.F.

***LIFE IN CHRIST* by Theo Preiss. Alec R. Allenson. 104 pages. $1.25.**

***THE MISSION AND ACHIEVEMENT OF JESUS* by Reginald H. Fuller. Alec R. Allenson. 123 pages. $1.25.**

These paper-bound volumes are recent additions to the "Studies in Biblical Theology," intended like the others to "further the study of Biblical theology within the Church."

The first volume named consists of several essays first published in French journals. They are: Justification in Johannine Thought; Life of Christ and Social Ethics in the Epistle to Philemon; The Mystery of the Son of Man; The Vision of History in the New Testament; and Was the Last Supper a Paschal Meal? Students will find them stimulating.

The second book comes from England and considers such central features of the Gospels as the kingdom of God and various Christological terms. Considerable attention is paid to the provocative teaching of Rudolf Bultmann, with which most current New Testament scholarship is vitally concerned.

The high standard set by the earlier volumes of this series is maintained here. The publishers are to be congratulated upon making this British series available to American readers at so modest a cost.

J.S.

Bible

***JEREMIAH THE PROPHET* by George A. Birmingham. Harper & Brothers. 256 pages. $3.50.**

That another book on the prophet of Anathoth is published indicates the interest our day has in this seventh century B. C. prophet. And it ought to be so for Jeremiah is a prophet we can well afford to know intimately.

Any study of the book of Jeremiah inevitably leads to a study of the man Jeremiah, and the author of this newly published book finds it so. The author writes in a fascinating and most enjoyable style of the man Jeremiah, whom to know even partially or imperfectly is an experience unforgettable and transforming. If this book will help the reader come to realize something of the meaning of Jeremiah's life, his spirit and message, it serves well its purpose. Chances are that if one will start to read *Jeremiah the Prophet* he will be caught up in the readability and beauty of style, and ere he knows it the man Jeremiah will be coming to take on new dimensions.

In an introduction entitled "Prologue —1000 B. C.," the author transports the reader back to the tragic days of Abiathar.

A gifted imagination colors these pages, and fills in details elsewhere in the book. Whether the author goes too far here is a question the reader must decide for himself. "Imaginative conjecture" may have its place where factual details are missing, but the reviewer hopes that readers will remember that "it might have been so." When imaginative conjecture is accepted as sober fact scholarship is at low tide.

Following this prologue are sections on every aspect of the life of the prophet including the Josiah Reformation, the Temple Addresses, the Personal Poems, and the final events in the prophet's life. The author is deeply indebted to earlier scholars, especially George Adam Smith and John Skinner whose studies of Jeremiah are still classic. The traditional view of the Scythian invasion is held to. There is no consideration of identifying "the foe from the north" with any group other than the Scythians. Well may this identification be questioned. Large place is made for the reform and the discovery of the law book in the temple. Jeremiah's relation to this movement is still a question. Little is here added to this problem. However, despite these minor criticisms, the book is good reading and should "whet the appetite" for further Jeremiah studies. The fact that this book is a reissue in America of an earlier British edition by publishers of high repute testifies to the quality of *Jeremiah the Prophet*. This may well be an introduction to deeper and more solid studies of the "most Christlike prophet of the Old Testament!"

G.W.F.

GUIDANCE TO THE STUDY OF THE NEW TESTAMENT **by Thomas Meadows. Vantage Press. 513 pages. $4.75.**

This book should prove valuable for lay readers of the Bible. The major topics of each book are outlined. The reading portion of the book is simply a running explanation of the contents of the book. Brief sentences sometimes make modern application, but generally speaking it deals with content. After each book there follows a series of study helps. These are in the form of methods of study: discussion questions; recall questions; true-false statements; multiple-choice questions; and matching exercises. It is designed to be a study book, to guide in the full understanding of the contents of the New Testament. A faithful study of the New Testament with this guide as a help should be productive of a much greater and deeper understanding of the books of the New Testament. The author has also produced another volume covering the Old Testament. There are more than four thousand sets of questions in this volume. To be able to answer these would mean a thorough understanding of the New Testament books.

L.N.L.

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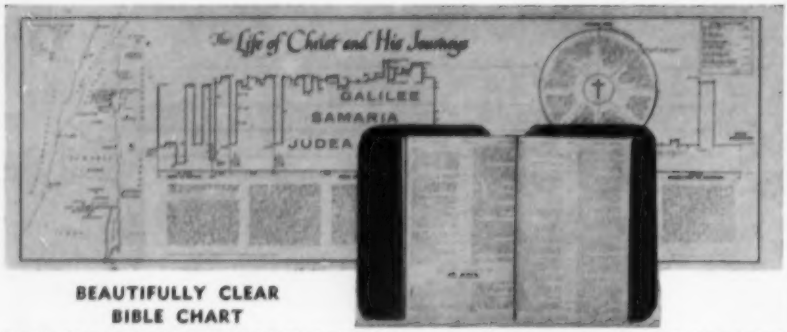

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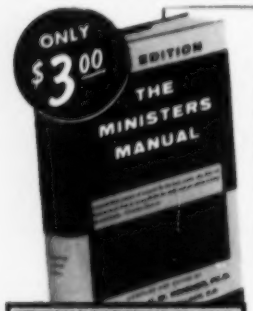

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WHAT DOES THE BIBLE SAY? **by F. I. Johnson. Vantage Press. 364 pages. $3.75.**

During the past decade some very helpful commentaries and references have been published on the Bible. Here is another volume designed to make the minister's and layman's study of the Christian faith more enjoyable. The author was for ten years secretary of the North-East Ohio Conference of the Methodist Church. He has been active until his retirement in raising funds for Methodism in Ohio. This volume is the result of his long and active ministry in the church.

Dr. Johnson has selected several thousand significant passages from the Bible and has grouped them under some six hundred subject headings. He has studied the Bible in several translations in order to find the sayings and events which best illustrate his various headings. This is a new way to read the Bible. As the reviewer read through these selected passages, he again realized how large and important are the observations on human life and experiences found in the Bible. This book will be welcomed by teachers, public speakers, and students of the Bible who are seeking a good Biblical passage to illustrate a theme they may be developing.

W.L.L.

Preachers & Preaching

SPEAKING IN THE CHURCH **by John Edward Lantz. The Macmillan Company. 202 pages. $3.75.**

This is primarily a textbook on the art of preaching. It should, however, be said at the outset that its possibilities for usefulness will not be confined to the classroom alone. Experienced preachers will find it informing and helpful. For the beginner it is a book which must not be ignored.

The author has unusual qualifications for producing a work of this kind. In addition to the regular college and seminary training, he has received an A. M. in speech from the University of Michigan. He has taught speech in University of Michigan, McCormick Theological Seminary, Vanderbilt University, University of Tennessee, Y.M.C.A. Public Speaking Courses, and the Salvation Army Training College. He has contributed to a number of periodicals, some of his material having appeared in *Church Management*. He is the executive director of the southern office of the National Council of Churches.

This book impresses one as covering the whole field. To give the possible reader an idea of its content would necessitate writing a booklet rather than a modest-sized review. The second chapter has to do with Preparing and Using the Mind. This is in itself a veritable treasure house of good material. About two pages are devoted to Selecting the Manner of Delivery, but one would wish that most young preachers could read them, and they might

be of high value to the elder brethren. The chapter on The Listening Congregation also tempts to generous quotation. The next chapter, Outlining for Listeners, ties up directly with it. An interesting question taken up here is "The Place of the Climax in Preaching."

One commendable feature of Dr. Lantz's presentation is the use of sermons to illustrate his point. Sad to say, there are books on preaching which show no knowledge of sermons themselves. Phillips Brooks and Henry Ward Beecher furnish much illustrative material. Other names that leap from the pages are Fosdick, Cadman, Conwell, Gladden, Hughes, Brown, and McConnell. Ten pages are devoted to listing collateral reading chapter by chapter. Comprehensive as this list is, some students of homiletics will look in vain for some of their favorites. It will also be noticed that considerable effective use is made of material out of the beaten track.

Speaking in the Church is a genuinely important contribution to the literature dealing with the whole subject of public speaking.

L.H.C.

THE GOSPEL ACCORDING TO ISAIAH, Seven Sermons on Isaiah 53, Concerning the Passion and Death of Christ **by John Calvin (translated by Leroy Nixon). Wm. B. Eerdmans Publishing Co. 133 pages. $2.00.**

This book gives the reader a foresight of the author's views concerning Old Testament prophecy in the light of New Testament teaching. In the footnotes many scriptural references are given from both the Old and New Testaments. These Old Testament scriptures from Isaiah set forth the Swiss Protestant viewpoints of Christianity.

These seven selected sermons are representative of the sixteenth century Swiss reformer. The first sermon is based on Isaiah 52:13-53; the second deals with Isaiah 53:1-3; the third concerns Isaiah 53:4-6; the fourth treats Isaiah 53:7-8; the fifth one is on Isaiah 53:9-10; the sixth sermon deals with Isaiah 53:11; and the seventh sermon on Isaiah 53:12 concludes this volume. These sermons are conservative and anti-Catholic. The roots of Reform and Presbyterian doctrine can be easily seen in these sermons.

H.D.H.

THE HINGES OF DESTINY **by Ralph W. Loew. Muhlenberg Press. 173 pages. $2.75.**

The author tells us that a line from Edwin Markham suggested the title for this collection of sixteen sermons: "Choices are the hinges of destiny." It is his belief that conflicts in daily living arise usually when decisions must be made and the person making them is suffering from a lack of personal commitment to do what he knows to be the right. Each of the sermons has an urgency about it that should hold the interest of the reader from first to last and perchance strengthen his soul along the spiritual lines.

S.L.

Devotional

HOW TO LIVE 365 DAYS A YEAR **by John A. Schindler, M. D. Prentice-Hall, Inc. 222 pages. $3.95.**

Dr. Schindler is chairman of the Department of Medicine, the Monroe Clinic, Monroe, Wisconsin. After a lifetime of treating thousands of patients, and finding that by far most of them are suffering from E. I. I. (emotionally induced illnesses), Dr. Schindler points out in this volume how such illness can be overcome.

In Part I, How Your Emotions Make You Ill, he discusses in six chapters the latest findings from psychosomatic medicine to illustrate the needless fatigue and tension that come from uncontrolled or misused emotional experiences. Out of this fatigue and tension, he says, come both organic and functional diseases which need not be there.

But in Part II, How to Cure Your Emotionally Induced Illness, in nine more chapters, he is careful to suggest the answers to these many diseases that came from the wrong use of the emotions. After saying that one can achieve emotional

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stability, he describes how this can be done, giving twelve important principles to follow. Essentially, after showing immaturity within the family, in sex, in one's work, and in old age, he points out the six basic needs we have, and how the lack of any one of these causes trouble. These six are the need for love and affection, for security, for creative expression, for recognition, for new experiences, and for self-esteem.

The volume is most interesting for its illustrative material concerning E. I. I., but it is rather general in its positive suggestions. Yet out of that generality comes first aid for the one not too far toward immaturity. Others will need further help through a doctor, minister, or emotionally mature friend.

H.W.F.

HOW TO ACHIEVE PERSONALITY THROUGH PRAYER **by Simon Blocker. Wm. B. Eerdmans Co. 121 pages. $1.50.**

"What's the use in praying for the coming of the Kingdom of God in the world when the sphere of the suppliant's inner life is a citadel of enthroned self-interest?"

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A synopsis of the book is given in this brief manner by the author on page twenty-seven of his book.

A survey of Apostolic Christian prayer goals shows what a Christian today can specialize on in his prayer life:

1. Progress in Christian creed and convictions. A well-stocked larder of Christian certainties.

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4. Progress in Christian capacity, in the acquisition of new abilities through the power of God at work in the soul.

5. Progress in Christian competence, in harmonizing achievement with capacity, in "expecting great things from God and attempting great things for God."

6. Progress in Christian charm, in Christlike life-atmosphere through the increase of the gladness and gratitude created by the victory through prayer.

7. Progress in Christian consecration, trusting Jesus, that is all.

J.C.L.

A SERIOUS CALL TO A DEVOUT AND HOLY LIFE **by William Law. Edited and abridged for the Modern Reader by John Meister and others. The Westminster Press. 158 pages. $2.50.**

A group of laymen in the First Presbyterian Church, Fort Wayne, Indiana, gathered together in a prayer group with their minister, John Meister, began to study William Law's classic of the spiritual life. Finding some chapters that spoke particularly to their modern needs, these men adapted them for use with other laymen. As a result of the effectiveness of this approach, several of the men took various chapters from the larger volume, rearranged them for the modern reader, and, after careful study, offered them to others in the church. As an outgrowth of this devotional practice, Dr. Meister prepared the entire series for publication in book form.

He would be the first to say that this abridgment should not replace the classic itself. But certainly few men, unless deeply interested, will go through the larger volume. (It also is published by Westminster in a fine edition.) Hence, as D. Elton Trueblood points out in his Foreword, this small edition with its excellent print should bring many to know and understand the classic of the eighteenth century.

Not only is this an excellent volume for individuals and groups to read and study; it is also an excellent and remarkable illustration of what a laymen's group can do, under the guidance of a skilled minister, through prayer and the devotional life.

H.W.F.

Pastoral Ministry

MEN AND WOMEN **by Gilbert Russell. The Seabury Press, Inc. 125 pages. $1.50.**

Dr. Russell, who is a physician as well as a theologian, has given us in this book a very intelligent presentation of the true Christian attitude toward marriage and sex. Although it reflects exacting scholarship on every page and is deserving of careful reading, it can be used effectively by a minister in a marriage clinic or for general reading by laymen who are interested in making a serious study of this important subject.

The author claims that the basis of marriage is not sexuality but contract as set forth very clearly in the Prayer Book of the Anglican Church. Although he firmly believes that man achieves his highest goal in happily married life, the book is a stinging rebuke to those who merely base physical union upon romantic love and the achieving of one's own individual happiness. Over and over again it is affirmed that marriage must not be divested of its "supernatural sanctions" and its Christian framework. With pervasive and compelling logic the author claims that marriage is a sacred contract, implying a definite responsibility to God, to one's

companion, and to society.

This book was originally printed in England and several of its references to canon law must be reinterpreted for the American reader. But this does not in any way detract from its pertinent and convincing Christian message for people on either side of the ocean.

J.Z.S.

IN GRATEFUL REMEMBRANCE by **Archer Wallace. Abingdon Press. 128 pages. $2.00.**

Dr. Archer Wallace, who, until his recent retirement, was associate editor of the Department of Sunday School Publications of the United Church of Canada, has written this book for two groups of people. It was written for the minister who found it his privilege to heal the broken-hearted and for the laity who needed words of comfort in time of death.

The book contains fifty very brief but inspiring selections on death. Each of the themes could be developed into a funeral meditation or sermon. Each selection contains interesting experiences, stories, poems, and quotations. The subjects selected are simple yet spiritually alive. The Quality of Faithfulness, Calamity and Blessing, The Other Side, A Good Soldier, and The Will of God are topics which the author has chosen to give comfort and assurance for the bereaved. Throughout the book the thread of hope is carried. The author recalls the many experiences of death which people have had and shows how we all together stand before God and his judgment. Again and again Dr. Wallace shows the realism of death, but always builds a strong Christian faith in the future life. This book should find a place in the minister's library. It will also be a useful reference for our church schools.

W.L.L.

Church History

CHALLENGE AND CONFORMITY **by Kenneth Scott Latourette. Harper & Brothers. 126 pages. $1.75.**

No one knows the world situation of the Christian Church today any better, if as well, as Dr. Latourette, retired professor of missions at Yale. His distinguished writings, particularly his seven-volume *A History of the Expansion of Christianity*, have made him well known to most ministers and to many laymen.

In this small volume he studies the interaction of Christianity and the world today. After his introductory chapter giving the issues in their historical perspective, he treats first the Church in the environment of present-day Europe. In spite of the few still active in the Church as a whole, he points out the vitality revealed in fresh theological points of view, with efforts to relieve the suffering of the war years as well as to attack basic manifestations of that agony, plus strength in new varieties of sound evangelism, particularly a united witness throughout the

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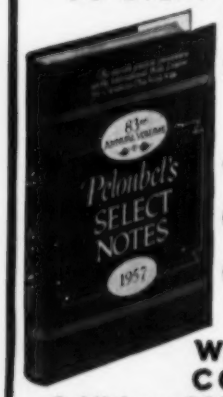

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H.W.F.

THE ARMENIAN COMMUNITY **by Sarkis Atamian. Philosophical Library, Inc. 479 pages. $4.75.**

Our recent times have been so filled with war and its attendant atrocities, that we may forget that one of the most persecuted groups of modern times has been the Armenians. The present volume is an exhaustive study of the Armenian community during the past century.

The author, a former member of the sociology department of the University of Rhode Island, attempts to explain the deep social and ideological conflicts that have torn and divided the Armenians to the present day. He analyzes the impact upon this group of the successive oppressions and revolutions which have dogged its history. The late awakening of the Armenians to a national consciousness, their political struggles, and their final subjugation by the Soviet regime are described in a thorough manner.

The average reader will learn much that has not been available to him before this volume was published. He will also be interested in the place of the Armenian community in the United States, the role of the Armenian Apostolic Church, and the continuing movement for national unity that is being pursued by the divided, struggling, but ardent remnants of the Armenian community.

W.P.

Biography

THE LIVING OF THESE DAYS An Autobiography **by Harry Emerson Fosdick. Harper & Brothers. 324 pages. $4.00.**

Through his preaching, his teaching, and his writing Dr. Harry Emerson Fosdick has influenced the religious life of this past half-century more than any other man. Perhaps Norman Vincent Peale has made more of a surface appeal in his

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"positive thinking," and probably Billy Graham, apart from radio, has preached to more people, and certainly Reinhold Niebuhr in his masterful dialectic has molded the theology of more Christian thinkers; but none of these nor any other has upset the complacency, straightened the thinking, and encouraged the liberal faith as has Dr. Fosdick.

His autobiography is an event. He does not attempt a detailed study of his own thought, though he is careful to point out the men and ideas that did shape his thinking. Nor does he go into great length to recount incident after incident of his growing and mature years, though few books are as entertainingly written as the passages that do relate those moving and humorous vignettes of his full life. Rather, Dr. Fosdick is attempting to describe, through the symbol of his own life and experience, the religious growing pains of a generation. No wonder he thought at one time to name his book "What a Generation!"

He begins with his boyhood and youth in Buffalo and Westfield, New York, and his college days in Hamilton. His was the standard orthodoxy of the end of the Victorian era, yet he himself began in those days the revolt against fear and rigidity which in the 1920's caused him to be the spearhead for modernism in his long and at times bitter fight with fundamentalism. He was terribly scarred by this controversy, and though his Christian humility and his fine sense of humor finally helped him to escape any lasting bitterness, the mark of that battle is still there. An entire chapter is rightly given to it, history for some of us now, a living reality for others of us.

How he became the kind of preacher and teacher that he should be called the Devil's advocate by so many fundamentalists and conservatives is fascinating reading. It was his own integrity of mind and spirit that first found release from the bondage of orthodoxy. Then his determination was to present the truth of the gospel as he saw it in terms to be understandable and acceptable to modern man. As a professor at Union Theological Seminary, as an author, and as a preacher in many college chapels, he began to influence the thinking men and women of a new generation. His persuasive logic, his warmth of outgoing interest in people as individuals, his unusual and pointed illustrations, and above all, his relevance in his gospel to modern life drew many to him.

This reviewer, coming from a conservative religious background, went to Union Seminary to study under Dr. Fosdick, much to the fear and anxiety of his minister father. Later that same conservative father, hearing a Fosdick Christmas eve radio sermon, and nothing the new awareness of the Bible as it touched modern thought in his son's letters and conversa-

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tions, finally said: "I was afraid of what Dr. Fosdick would do to you, but I see now he is a great man." A further illustration of that persuasiveness and logic was revealed in the comment of a fellow student as we went together from a class in understanding the Bible taught by Dr. Fosdick: "I feel," he said, "as though I'm a child with my hand in my father's hand as he leads me in strange ways, but ways no longer touched with fear."

This warm and humorous autobiography, with its further treatment of Fosdick's change from non-pacifism to pacifism, of his interest in the social gospel, of his leadership of Riverside Church, makes full reading that is stopped frequently with long moments of reflection. Here is an entire generation in the life of one man!

H.W.F.

CHIANG KAI-SHEK **by Emily Holn. Doubleday & Company, Inc. 382 pages. $5.00.**

Since 1935, when she first visited China, Emily Holn has had a deep interest in that country and its fortunes. Because of her friendship with the Soong sisters and others of high position in China, she has had access to unusual material in the writing of this biography of Generalissimo Chiang Kai-shek. She uses this material to build a vigorous and fast-moving account of the career of the many-sided Chiang.

The picture that the reader receives of this controversial world leader is that of a man who possesses courage and faithfulness to his principles to the extent of dogged stubbornness. While his position on many issues changed as he rose to power, giving rise to the charge that Chiang was inconsistent and often contradictory in his leadership, Miss Hohn gives sufficient background for understanding the consistent purpose that always motivated his actions. She traces the rise of his political career from 1924 when he was placed in charge of the military academy, largely staffed by Soviet instructors, through his early flirtations with Communism and gradual break with the Kremlin, and on to his long and complicated anti-Red warfare. She gives an intimate and graphic account of the events that finally led Chiang and his Nationalist forces to Formosa.

On the whole, the book is definitely a justification of Chiang. But here and there the author takes account of the widespread criticism of his regime. Of the situation which hastened the end she wrote: "Local government *had* broken down; corruption *was* increasing; the future *was* uncertain." This reader is certain of only one thing after reading this book—that the whole story of the China experience is the most complicated and entangled issue of this modern era, and that the possibility of clear-cut right and wrong in judging the history in which Chiang Kai-shek participated is utterly impossible. This book contributes an interesting and vividly written proof that there are many sides to historical events. It may be many generations before the China picture becomes clear enough to be seen with complete fairness to all parties concerned.

W.P.

HIS PATH IS IN THE WATERS **by Creston Donald Ketchum. Prentice-Hall, Inc. 183 pages. $2.95.**

This is an autobiography relating to Psalm 77:19, "Thy way is in the sea, and thy path in the great waters." The author serving in the German navy on the *Admiral Von Scheer* saw the heroic sacrifice of the Jarvis Bay. The example of self-sacrifice lingered with him and led him to become a Captain of his own ship.

Feeling the urge of the sea and the inner need of man for the gospel, he studied for the ministry and with his wife became skipper of the mission ship *Morning Star* VI. They ministered to people in the Caroline and Marshall Islands. The book is full of the drama of the sea and shows how one may, through his chosen work, minister to man as a servant of God.

T.B.R.

Ethics

NAUGHT FOR YOUR COMFORT **by Trevor Huddleston. Doubleday & Company, Inc. 253 pages. $3.75.**

This book is the "Uncle Tom's Cabin" of the apartheid policy in South Africa. The author is an Anglican priest, a member of the community of the Resurrection. For the last twelve years he has carried on mission work among the natives in one of their restricted areas in Johannesburg. He has watched at firsthand the terrible sufferings of the blacks at the hands of the whites. This book is his protest to the world at a time when he has been ordered back to England by his ecclesiastical superiors.

Trevor Huddleston is a brave and dedicated Christian with a deep sense of the beauty of the world and a deep concern over the blindness and wrongdoing of those who mar that beauty by insisting on their racial superiority because their skin is white. He supplies us with many facts which illustrate his thesis that the leaders of the present South African government are creating a condition which, in time, cannot fail to explode in disaster for them. He offers no immediate solution, but he points out the danger and issues the fundamental challenge of Christianity's assertion of the fatherhood of God and the brotherhood of man.

This book is certain to have a wide reading because it deals directly with one of the world's hot spots. It will not be comfortable reading for those of us who live in a country where, in large sections, the doctrine of white supremacy is accepted. The message of the book covers more than the South African scene. We will be fortunate if, as we seek to work

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out our own problems, we can preserve the fine spirit, the courage, the faith and vision of Trevor Huddleston.

F.F.

TOMORROW IS TODAY by James H. Robinson. Christian Education Press. 127 pages. $2.00.

The author of this fascinating travelogue is Dr. James Robinson, pastor of the Church of the Master, New York City, and one of the founders of Sydenham Hospital.

Dr. Robinson was sent on a mission sponsored by the Board of Foreign Missions of the Presbyterian Church U. S. A. Being one of the outstanding Negro ministers of America, he was the answer to the Communistic attack upon the American segregation of the Negro. As he says, "I was asked to find out who was winning the allegiance of young people. I was to determine how we could help them and in what ways they wanted our help." *Tomorrow Is Today* is the result of that thrilling trip.

Every page of his book is packed with challenging factual information regarding the situation as he saw it and our improper approach to the solution of world ills. Here is a sample from pages 21 and 23.

> The population of Asia increases at the rate of 180 million every decade. More money is spent in ten of our largest states than in all of Asia and Africa. One and a half billion people have never slept in a bed as we know it. In Calcutta, India, alone, more than a million sleep on the sidewalks. A billion people have never seen a doctor or dentist and probably never will before they die. There are more radios in Greater New York than in all Asia and Africa. The salary of some ministers in Harlem is greater than that of the Prime Minister of Japan.
>
> The masses are forever done with Colonialism. They will no longer tolerate subjugation from without or from within. The masses do not want Communism. Neither do they want to be "Americanized," to use their term. They believe they can outlive Communism. Therefore, they are more willing to give Communist leaders a hearing and tolerate their ideas.

Dr. Robinson takes his reader through the argument of communism, democracy, and nationalism and finally breaks forth with the premise that what Asia and Africa really want is nationalism. He then suggests the way by which Christian America can assist these illiterate, poverty-stricken people to attain such freedom.

We have given but a mere sample of the thrilling reading of this book. Buy it if you want to be shocked by this Negro who says what he thinks and thinks what he says! If "Jim" is correct in his analysis of the world situation, then Christian North America had better awaken to what is actually transpiring in the world.

J.C.L.

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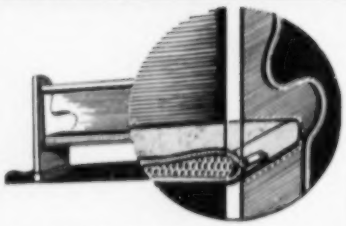

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***WHEN JESUS WAS A BOY* by William Grime. Carl Fischer, Inc. 20c.**

These two publications, the first a paper-bound book of sixty-six pages, the second an eight-page leaflet, are a rich find for any parent or teacher of children. Carols are supposedly compiled through traditional ages, but Mr. Grime, rector of St. Paul's Episcopal Church, Great Neck, Long Island, seems to have the instinct for writing good carols.

The larger book consists of new carols written for little children. Mr. Grime writes the lyrics and the music. They are delightfully illustrated with pencil designs by artist Don Kelly. These are true carols—action carols. Take just one with two stanzas. It is entitled *Knock! Knock! Knock!*

Knock, knock, knock went Joseph.
At an inn in Bethlehem.
"Can you shelter a family,
And be a big help to them?"

"No room, no room,"
Said the man in Bethlehem.

Knock, knock, knock went Joseph
On the stable door so bright.
"Can you shelter a family?
For Christ shall be born tonight."

"Come in, come in,"
Said the beasts of Bethlehem.

The eight-page leaflet is concerned with the childhood of Jesus. Six songs, words and music, with illustrations by Don Kelly, Lew Lawrence, William O. Travis, and Charles E. Steele, are given. The titles of the songs will give you a cue to the book itself. They are: *Jesus Lived in a Little House; Jesus Learned to Read; Jesus Among His Friends; What Games Did Jesus Play?; When Jesus Went to the Well;* and *Jesus Worked in a Carpenter Shop.*

JESUS LIVED IN A LITTLE HOUSE

Jesus lived in a little house
Where there was lots to do,
Like rolling up the sleeping mats
And filling oil lamps, too.

Jesus lived in a little house
Where there was lots to do,
Like grinding meat for daily bread
And learning lessons, too.

Jesus lived in a little house
Where there was lots to do,
Like getting water from the well
And feeding pigeons, too.

Jesus lived in a little house
Where there was lots to do,
Like sweeping floors till coins were found
And cleaning sandals, too.

W.H.L.

***A PARENT'S GUIDE FOR BETTER CHILDREN* by Ralph J. Salvati. Obtainable from author, 7 Beattie Avenue, Middletown, New York. 43 pages. 50c.**

One of the most sincerely and genuinely admired men in my home town is Ralph J. "Mike" Salvati. Early in his life he was a professional boxer, fighting under the name of Mike Sullivan. As long as I personally knew him, though, he was a city mail carrier who, in his spare time, taught boxing and sportsmanship to youth in the parish houses of the various churches. I think it safe to say that Mike's one-man war on juvenile delinquency has paid off tremendous dividends.

Now Mike has done what almost everyone wants to do, but rarely gets done. He has written a book, entitled *A Parent's Guide for Better Children.* In a recent letter, he told me, "Originally I had 173 full typewritten pages. On second thought I decided that a book with too many pages would soon become dull reading and cause its owner to lose the benefit and full impact for which the book was intended. I spent more time whittling the subject matter down to bare essentials than I did in its actual writing."

Mike's book, or more properly, pamphlet, is lean—lean like a fighter who has sloughed off all excess weight so he may use his body tellingly and efficiently. But, even though lean, it packs a wallop!

Mike speaks and writes from experience both as a parent and as a volunteer worker in the field of youth guidance. For that reason, while I found nothing whatsoever in his pamphlet which is contrary to sound sociological-psychological-spiritual teachings, it reads more like a man-to-man talk on some important matters.

I believe that pastors who buy a single copy of this pamphlet, perhaps out of curiosity, will be buying many copies to distribute where needed in their work, just as I have already done. It is a book for parents. It is an ideal little booklet to give couples as you marry them. It will be helpful to church school—and possibly public school—teachers. Probation officers should find it stimulating.

Let me quote from Mike's Foreward. I'm sure you'll have no trouble carrying on from there. "The purpose of this book is to help mothers and fathers to do their rearing job properly. There is no expert in child guidance who can wield as much influence on a child as a mother and father can, during the formative years of their children."

W.M.H.

Related Fields

***THE SCARLET CORD* by Nora D. Christianson. Vantage Press. $3.50.**

Two new books with an identical title create confusion, but they are worlds apart. *The Scarlet Cord* in this case is a continuous line of prophecy concerning the coming of Christ as Messiah.

Beginning in Genesis, continuing through the New Testament, and extending into the present, this study is outstanding in two ways: (1) in its comprehensive use of countless Bible texts, and (2) in the warm and interesting way in which the prolific material is handled.

The author's conservative premise is "that God wants us to see Jesus Christ as we study the Old Testament as well as the New." From this point of view she has written engagingly.

J.R.U.

"The Word was Made Flesh"

(From page 7)

forth in him a divinity which she could not share, before which she could only stand in loving awe. Afterward she saw how different he was from her. But at first the thought is of how they are one with each other, and of how by her oneness with him she is lifted and glorified. At first it is not the sense of how far his divinity is above her, but of how truly it is in her and how it makes her divine. On Christmas day she is not on her knees before her Lord, but she is holding her child tight to her heart to assure herself continually that his life is really hers, and so that her life is really his.

Now extend all this—make it not merely the experience of the Jewish virgin, but the consciousness of humanity at the birth of Jesus—and we have this, which I hold to be true: that the first thing which human nature feels when it comes to the knowledge of the coming of Christ is the mere fact of the incarnation, and the illumination and exaltation of all human life by and through the incarnation. With her it was a feeling of personal pride and privilege. Out of all the maidens of Judah she had been chosen to be the mother of the Lord. But with men to whom the same truth comes in its larger way its narrowness is lost; it becomes comprehensive; it is a sense of the exaltation and illumination of all humanity together, and of each man only as he has a part in that humanity by the coming of God into its flesh.

Carry this out into a slight detail with regard to the life of Mary. As Christ grew older this first feeling must have grown only stronger with her. In everything her life must have been elevated by seeing how her Son could share it with her. Her humble house must have seemed glorious, her simple meal a banquet, her husband's workshop sacred, the ordinary household thoughts not commonplace, because they were not hers alone, but his. That must have been the first power of the incarnation. Only after that was fully felt could the second power of the incarnation be experienced. Only after she had thoroughly conceived the dignity of her daily tasks when Christ took part in them could she begin to perceive how differently he did them from the way in which she did them, and so learn how her actual life fell short of the dignity with which the revelation of his birth had vested it. The incarnation must have stirred her pride before it stirred her shame.

So it ought to be with us. So the first simple, broad, pervading sentiment of Christmas day ought to be of how sacred and high this human life is into which the Lord was born. Not merely the body and the life of the virgin—she was like all her brethren and sisters. All attempts to separate her from them is a wrong to their common humanity. But the body and the life of man are able to take in and to utter God. Christ could be born into such flesh and such relationships, into such duties and such delights, as ours. At once a radiance streams in upon them, and they are no longer dull. Their luster shines out splendidly. Fathers, your labor for your children is not bare duty. Children, your service of your fathers is not a weary slavery. Neighbors, your daily courtesies to one another need not be empty shams. Men and women, your bodies are not base, your routines ought not to be deadening. Each is worthy of his own and of his brethren's respect; for there has been an incarnation. This humanity has held divinity. God has been in this flesh. O my dear friends, if your lives are hampered and held down by any self-contempt, by any feeling that human life is low, that to be a man is to be something narrow, dry and barren; if any such thought is keeping you from doing broad justice to yourself and to your brethren, cast it aside on Christmas day. Believe that Christ was born of Mary. Let your soul magnify the Lord with the same bounding and leaping sense of privilege that exalted hers. Let the incarnation, with all its inspirations and its shames, possess and fill your life.

II. The Wise Men

But now turn to another group which also comes into close connection with the Lord's nativity. I mean the little company of the wise men who came traveling out of the East, under the leading of a star, to greet him. "The Three Kings" they have been called for years in song and legend. There is no mention of any royalty belonging to them in the Bible story, but here, as very often, perhaps we may see in the legend something of that sort of secondary revelation which comes through the instincts of the human heart and has shaped itself into an addition to the story which, whether historically true or not, expresses a spiritual truth that is perfectly in harmony with the story to which it is fastened. The idea in the legend of the kings is that of the loftiest and noblest bowing down to Jesus. It is therefore merely an additional emphasis laid upon this second truth of the nativity, which is the kingliness of the new-born Christ. That is what this second group expresses. Mary taught us of the dignifying of humanity through the incarnation. The wise men teach us of the true place of humanity in obedient subjectship to the incarnate.

And see how their visit brings out also the character of the subjectship which they acknowledge and which they represent. The king whom they find and bow to, before whom their choicest treasurers are cast down, is a child, a mere speechless baby. Sitting there upon his mother's knee, he is weakness personified. He cannot

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compel one prostration of all that he receives. They are bowing down not to a sword, for those feeble hands cannot hold one; not to a crown, for that tender brow could not bear one. They are bowing down to a nature which shines all the more clearly through the weakness of the flesh in which it has enshrined itself. They are like true courtiers before their infant sovereign, giving him a loyalty wholly different from the sulky submission which a conquered soldier renders to his conqueror. They offer him their obedience, not because they have to in any grosser or material sense, but because their kingly souls own in him a soul more kingly. It is all of the soul. That is its dignity, and that is what is represented by the Greek monarchs kneeling before the little child.

And so they represent the perpetual acknowledgment of Christ as the spiritual, and so the real, king of men. This Christmas scene is the picture of the way in which the souls that know Christ always take him for their Lord and master. It is the only kingship that the Saviour wants—not that which awes and frightens men with the drawn sword which it holds over them, but that which bows them into a far more complete submission by the felt majesty of his character and the desire to serve a master who is so gracious and so great. Every subtle and mysterious and sacred influence draws such servants to him, as the soft and silent star led the wise men. And when such servants come where he is they find nothing to fear—only the divine pity and love and holiness incarnated, as gentle as a child; and they serve him, not because they must, but because their whole soul feels the privilege and glory of such obedience. See how this comes home to our life. When a man submits to a failure which he knows that God sent him because he cannot help submitting, there is nothing of the Christmas spirit there. When a man relieves a poor beggar's need because the poor beggar will be dangerous to him if he is not helped and grows desperate, there is no Christmas spirit there. When a young man restrains his passions because his health or reputation will suffer if he lets them run their race, it is not the Christ of Christmas to whom he yields. But when you bear your disappointment because it is good to be trained, even to be disappointed, under God's education; when you help the poor man because it is a joy to minister to Christ, and the poor are Christ to you; when you say "No" to your lusts because it is a glory to be pure through grateful emulation of him who is purity itself—then you are coming in the wise men's spirit to do the wise men's act; to claim Christ for your king, and dignify your life by obedience to him.

So that on Christmas day the human life not merely feels Christ come down to claim it, and so a man learns what his true honor is, but also it goes up to claim Christ, and by entering into his service to begin its fullest life. What a relief it is! I think of those old wise men. What worthless kings they had lived under! What unrule, what misrule, they had known in the cruel, treacherous East, where their days had been passed! Perhaps they really were kings, and then how unkingly, how unworthy of their name, they knew that their government had often been! But here was a true king at last. Men would not own him. He was only a baby, so weak and so poor. But that was nothing to them; they had found their king in him and were satisfied. So no matter how men find fault, no matter how they say, "Oh, it is only Jesus Christ"; when you have really found your king in him, and the law of your life is to do his will out of love, then peace—his peace—shall descend upon you. No more distraction and rebellion, but calm, sure happy going forward through his service into his likeness here and hereafter.

III. The Shepherds

But there is one group which no one who thinks of Christmas Day forgets: "There were shepherds abiding in the field, keeping watch over their flock by night." How familiar and how full of rich association these old words have grown! Try to think what their story must mean, what contribution it makes to the symphony of meaning in which all these attendants on the birth of Christ unite. Remember what is told us. They heard a song of angels, a voice from heaven telling them that a Saviour was born in Bethlehem, and that glory had come to God and peace had come to men. Then they simply stand looking at one another, as if in dumb wonder. Then they can only say to one another, "Let us go to Bethlehem and see this strange thing." Then they come and find Christ, and then they go abroad to tell other men about him. That is all. There is a certain dumb, blind movement about all they do, yet with a certain simple, eager straightforwardness about it. They sing no psalm like Mary. They do not follow the star nor go to Herod like the wise men. They simply hear a voice from heaven telling them that there is a Saviour and where he is, and they say, "Let us go there." And they do go there and they do find him. I am sure that I need not tell you what an eternal element in Christian life they represent. Always there will be those who will be exalted with the thought of the incarnation, upon all whose life and occupations it will cast a glorifying light. Always there will be those who out of much unrest and anarchy will seem to come into a rich and conscious peace as they submit themselves to Christ's kingship. But such experiences will always seem too subtle for some souls. Always there will be many whose whole experience will be merely this: that, hungry, needy, empty, wanting a Saviour,

they just heard a voice from heaven telling them that the Saviour whom they needed had come, and they just went to him and found him all they wanted, and then, like the poor shepherds, "made known abroad" to other men all that had come to them. No doubt in their experiences, simple as they seem, the whole richness of those others will really be included. But to the multitude of human souls Christ will be simply the satisfier revealed from heaven, and they will turn to him almost as a creature shut up in the dark turns without thought, without plan or anticipation, to any corner of its darkness where a bright light suddenly shines.

Are there not moments in the Christian life of all of us when this alone is all our Christianity? Men tell us this and that about Jesus, this and that subtle thought about the mystery of his nature, this and that profound theory of the work by which he makes himself our redeeming king. We do not doubt and we do not deny. It is as if, when we were turning with full heart aching for sympathy to find our dearest friend, some one should stop us and tell us deep things about the philosophy of friendship. We do not doubt and we do not deny. It may be true. No doubt it is true. But all is overswept and drowned for the time by a blind, eager, passionate longing of the heart that needs Christ to get to him. Men tell us why we need him. We cannot listen, but our heart is full of one consciousness; that we do need him. Our lips can shape only one question: "Where shall we find him?" Our wills are all absorbed in one strong resolution: "Let us go now even unto him." It is good for us to think as richly and deeply of Christ as we can. It is good for us to analyze in patient meditation all that he is to us and all that we can be toward him. But oh, let us beware lest any subtlety of thought or depth of meditation ever deadens or dulls in us that first great, deep longing of the soul for him who is its only Saviour. In deepest grief, in uttermost perplexity, often in great and overwhelming joy, always in conscious sin, that yearning, that unquestioning and passionate desire, asserts itself. It is as instinctive as the movement of the hurt child to its mother, or of the parched beast to the river. Always at the bottom of such strong experience what is stirred really is the sense of sin, and that none but the Jesus sent to take away our sins really can relieve. By his forgiveness, by himself given to us, he does forgive it, and then, while others call the wondrous Lord by partial names that utter some one side of his wondrousness, to us he has but one name—Saviour. He is that and that alone, and all besides only as it is wrapped up in that.

Who is this, then, that lies once more to-day before the world, the Son of God and Son of man, at Bethlehem? Mary bows down and learns the incarnation and feels the solemnity and sublimity of the human life into which divinity has entered. The wise men come and find their king in this weak babe. The shepherds see the hope of Israel fulfilled, the Saviour come. Oh, on this Christmas day let us be with them all. Let us feel thrilling through this humanity which we so often scorn the glorifying fire of the incarnation. Let us give up our lives to him and beg that he will rule them. But, more than all, let us give our souls, hungry and sinful, a Christmas leave to go to him who is their Saviour, whom they will know for their Saviour if we let them go to him.

It is a day of joy and charity. May God make you very rich in both by giving you abundantly the glory of the incarnation, the peace of Christ's kingship, and the grace of Christ's salvation.

RELIGIOUS THEME IN CHRISTMAS CARDS

Americans will be exchanging two billion greeting cards this season, according to word from the greeting card manufacturers, and among the significant changes you will note when making your own selection this year, is the return of the religious theme to the Yule greeting cards.

In recent times religious cards have accounted for only about five percent of the total sold. This year the proportion of religious Christmas cards will be about twenty-five percent.

What has brought about this change? Milton K. Harrington, president of the Chapel Art Studios in St. Louis, Missouri, the industry's only exclusive manufacturer of reverent greeting cards, attributes the change to the general rise in religious thought and church membership, and to the movement to "put Christ back into Christmas," expressed from many pulpits in recent times.

Scenes of the Nativity, the star of Bethlehem, the shepherds and the wise men, and the madonna and child are among the most popular of this year's themes. Definitely on the way out, according to the trade, are the leering Santas, the mistletoe kissing scenes, and the war-like cannons belching forth fiery salvos of smoke which spell out "Merry Xmas."

Other than religious themes, the 1956 output will stress the traditional floral, candle, and other traditional happy holiday symbols.

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(From page 12)

might be members of the Father's family in spirit and in reality. We are here to love and serve the great God within his family. "Life means Christ to me," said the apostle Paul (Philippians 1:2; translated by James Moffatt). "Christ condemns us to be saints," said an early church father. To be a saint is to be a dependable member of Christ's cooperative commonwealth of forgiven and forgiving men and women, agents of God's redemptive purpose. Take it from there.

(4) Conclusion: the story of Mrs. Katie Walker who maintained the lighthouse after her husband died because his last word to her was "Mind the light." "Let your light shine . . ." Francis of Assisi did. Martin Luther did. John Calvin, John Robinson, John Knox, and John Wesley, all kept the light shining. Men and women of the honorable company of light-bringers and light-bearers. What of today? Christmas is coming! Mind the light.

II. For four Sundays in Advent why not preach a series on God? I suggest the first one be on *Refer to God.* Text: Psalm 78:41—". . . they . . . limited the Holy One of Israel." (This is the King James Version and I trust that the RSV will not ruin this particular text for you!)

(1) Introduction. Story of the late Stanley Baldwin, later Lord Baldwin, when he was Prime Minister of the United Kingdom. On the occasion when the present Duke of Windsor assumed the throne as Edward VIII although he never was crowned, Baldwin made an important speech in the House of Commons. Afterwards his secretary picked up his notes and found one marked, "Refer again to A. G." He was puzzled. Did it mean the Attorney General? The Attorney General's department said they had no request for information. Next day the secretary discovered that the Prime Minister meant "refer again to Almighty God." What of today? We refer to God, if only in a profane way, but we do make pious reference in our national documents and monuments. Recall the change of the oath of allegiance to include "under God." Are we as secular, that is, as worldy and non-religious, as we sometimes think, or claim? It is doubtful. But we need to ask what or who is the God to whom we refer? Bring in the text.

(2) We too limit God by unworthy thoughts of his character and activity. Compare the person who insists the minister baptize a critically ill infant because if the child should die he would miss salvation. We who are non-Baptists believe in the importance of baptism, but we do not believe God is the kind of being who would condemn an innocent child to perdition or oblivion because certain ritualistic or ceremonial requirements had not been fulfilled. Consider also the person who thinks God always sends suffering to punish wrongdoing. Job's problem recurs today. But God is the God and Father of our Lord Jesus Christ.

(3) We limit God by our reference to him as the God of our nation or race. We may disavow any such concept of a tribal deity. But watch our behavior. The God in whom we really believe is the God we disclose by our habitual attitudes and actions. If God is our Father he is the father of all men everywhere. If he loves white Protestant Americans and Englishmen he loves Negroes, Germans, Russians, Japanese, and the least and lowest specimens of any nation or racial group. "It is," as Dr. Benjamin Mays once wrote, "all or nothing." One is our Father and all we are brethren.

(4) We limit God by referring to him as if he made himself known and changed lives only according to a particular pattern. After a Billy Graham meeting in which he was "soundly converted," as our forefathers would say, a man's deep peace was disturbed by anxiety concerning his wife whom he deeply loved and who had recently died. He talked to Dr. Townley Lord, famous London Baptist preacher about it. "She never had any such experience as I have had, although she was truly good and Christian in spirit." Dr. Lord told him that God can be trusted and quoted the wonderful verse in Hebrews 6:10-12 as translated by James Moffatt: "God is not unfair; he will not forget what you have done, nor the love you have shown for his sake in ministering . . ." Hebrews' author was not arguing for salvation by works; he was affirming that God notes the difference between good and evil actions and attitudes. His ways are not as our ways. A valid spiritual experience does not mean that another type of experience is not also God's devising and instrument.

(5) Looking toward Christmas you might develop the idea that we limit God by assuming that he could not come in a human life uniquely as he did in the life of Jesus Christ. God is personal. He makes himself known as personal love, intelligence, righteousness. Why not in a person, and in the supreme person, Christ?

III. *Do you know the Father?* or, if this title seems antique or unsuitable for other reasons, *Fatherly Spirit, God is a Father,* or *What is God Like?* may appeal to you. Texts: ". . . the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth."—John 4:23, 24. "He who has seen me has seen the Father."—John 14:9. Jesus made religion home-spun, familiar, informal, by using this term for God. Others used it before him. But he gave the term depth and breadth. He used the word we trans-

late "father" 150 times according to the Gospels.

(1) To think of God as our Father means that we are his children, not his subjects only, nor the playthings of indifferent cosmic power. He will not cause any child a needless tear.

(2) God as Father means that we shall never think of him as less good than the noblest father we can imagine. Therefore much that people ascribe to God's will is not God's doing, or perfect desire. In a developing world, where his human creatures have been given the dangerous but wonderful gift of freedom to choose we cannot imply that evil acts are done by him. Mystery remains, but the mystery who is God "plays fair."

(3) If God is our Father then we are members of his human family. There are no second-class members any more than a true democracy can have second-class citizens. Use an illustration of some brotherly action and point out that whenever we do such acts to or on behalf of other human beings—whether we like them or their ways or not—we are proving our right to call God "Our Father."

(4) Jesus also said God is Spirit. More difficult to grasp, this sublime concept means that God is everywhere, that there is not where he is not. It also means that by land, sea or air, we are as close to God as in our home church or chapel. Recall Psalm 139. Again, God as Spirit means that God is active, alive, as the New Testament and Old Testament both declare. God's mighty acts are the theme of our scriptures. He is still active in the universe he has created and is creating; he still operates within this world of persons. We may also tap his energy who "inspirits" or "inspires," that is, puts spirit into, the men and women of valor and power for goodness.

IV. *Three Tremendous Words*, or, *God is Love*. Text: I John 4:8—"He who does not love does not know God; for God is love."

Introduction: What is the "sweetest phrase" in our language? Facetiously the late George Ade asserted that these six are the best: "Dinner is served; all is forgiven; sleep until noon; here's that ten; check is enclosed; okay, I'll buy." But the most dynamic, the most transforming statement ever made concerning reality, is "God is love." In developing your sermon on this tremendous claim, you might use the following points or heads:

(1) Love is the most dynamic thing we know. A popular song of a year ago told us "love is a many-splendored thing." It is, and divine love infinitely more than romantic love can dream. But it is powerful. "Inspired by love we can rise to great sacrifice. For the sake of love a monarch can renounce his throne. Denied it, we fret and waste away. Granted it, our nobler qualities open in their fullness like the petals of a flower beneath the warm radiance of the sun." Jesus took something we know and must have to live, and made it glow with divine meaning and power. Of course God's love is deeper, different than our own. Ours is frequently possessive. His love always seeks the best in the beloved. Our love is often limited and restricted. God's love knows no limits.

(2) Thus God's love is unlimited. It reaches out to the farthest point. It takes in even those who rebel and reject it. Unlike our love, which is commonly confined to those who love us, or who vote our ticket, or have our skin-coloring, or attend our church, "God so loved the world . . ." and continues so to love it. John 3:16 was the statement. The cross of Calvary was the demonstration of the love.

(3) We must love or perish. Dr. Smiley Blanton's popular book of this title, *Love or Perish* (Simon and Schuster, 1956) is read widely not only because of its intrinsic merit, but because the title itself appeals to men and women today who have suspected this is a basic truth about life on this planet. It is the only way life will work properly. In a novel of a few years ago, *Age of Thunder* by Frederick Prokosch, an old peasant woman placing little blue field flowers at the altar of a tiny Swiss church in memory of her son killed in "the other war" utters simply a profound truth. "Oh, monsieur," she said to the stranger who had entered the little church, "that is what they keep forgetting! Power and glory are one thing, and they pass away, but it is another thing when they kill the one you love; and that does not pass. . . . What will peace bring this time? Peace alone brings nothing. . . . we must learn to love one another or die, and that is the only lesson, and there is no other, and that is all there is." Where do men and women learn this lesson except kneeling before Christ in whom the great God took human form, the God whose name is love?

V. For either Christmas Day or the Sunday before Christmas or the Sunday after, you could preach on *God in a Human Life*, or, to use the title once used by Dr. Theodore P. Ferris of Trinity Episcopal Church, Boston, "The God who Became One of Us." Text is almost inevitably from the fourth Gospel, John 1:14—"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." But I am drawn to John 1:18 "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." Professor William Barclay of Trinity College, Glasgow, has an interesting translation of John 1:14—"So the Word of God became a person, and took up his abode in our being, full of grace and truth; and we looked with our own eyes upon his glory, glory like the glory which an only Son receives from a father."

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Introduction. For the sake of the truth of this sentence John wrote his Gospel. The creative, dynamic word, the agent and cause of creation; the reason which controls the world has become a person. With our eyes we have seen him. This is staggering. God in a human form; the divine taking on human nature in all its weakness and folly. No wonder some members of the early Church, as subsequently others, could not accept it. If we said nothing else about Jesus we could still say that he shows us how God would live this life that we must live. Thus in the Christ who came at Bethlehem, grew up in Nazareth, taught in Galilee and Judea, and died on Calvary, emerging victorious from death at Olivet, and since Pentecost living within his body the Church, we have an embodiment of grace and truth.

(1) Grace is something we cannot earn or deserve. It has also the idea of charm, beauty, winsomeness. In Jesus we see the charm, the grace, the beauty of God. No longer can we think subhumanly of our creator. In Jesus Christ we and all men confront the sheer loveliness of God.

(2) Truth becomes embodied in a person in Jesus. Christmas is the festival of the incarnation. Ideas are poor ghosts. But truth coming to men through a man is convincing, compelling, and transforming. He said "I am the truth." (John 14:6). No abstractions here, but pictures. What is God like? We point to the portrait of Christ. "God is like Christ." Indeed, as Paul would insist, God was in Christ. He that sees him with the eyes of faith today, sees the Father.

(3) Jesus is the transmitter of the truth we need for living. He said to his first followers that if they continued with him they would know the truth. (John 8:31). He told the Roman governor Pilate that this was his objective in entering into human life. (18:37). Today Christ's teaching clarifies our confused situation. He shows us what are the genuine values, the right choices. And he guides us still, for he has kept his promise that when he left his human body he would give us his Spirit to guide us into the truth. His Spirit is the Spirit of truth. (John 14:17; 15:26; 16:13). Not a textbook, nor a manual of instruction was his legacy, but himself. So today we may ask him what to do, for his Spirit is with us, our companion and counselor.

(4) God as one of us embodies the truth that sets us free. (John 8:32). How often a child or an adult is tortured by wrong ideas of himself, or of others, of life, or experience. Let a wise teacher, friend, or parent come and give him the right ideas and he is released from fear or anxiety. The truth makes him free. So we come to the divine physician, Christ, and we are set free about our sickness. It is not incurable if we take his effective medicine; forgiveness, reconciliation, and love. We have our estrangement and separation from God ended. We are indeed made free.

Conclusion: the truth embodied in Jesus Christ, God coming to us in human terms, can be rejected even as often we resent it. But when the half truths go and we accept joyfully the truth as it is in Jesus we find that it is more than something to be believed. Truth is to be done. As a wise teacher once said, "Truth is something which must be known with the mind, accepted with the heart, and enacted in life."

(Here is an outline of John 1:14, concentrating entirely on the word glory: (1) The life of Jesus was a manifestation or showing forth of glory.—John 2:11. (2) The glory Jesus shows forth is God's glory.—John 5:41. (3) Yet that glory was uniquely Christ's own—John 17:5. (4) This divine glory he gives to his followers.—John 17:22. (Note that glory—the Jewish "schechinah"—means simply the presence of God.)

PARSON'S BOOK-OF-THE-MONTH

For me, who, like many another, could be described as A.F.V.P. (after forty, vitamin propelled), Harry Emerson Fosdick was not only the outstanding Protestant preacher, he was the rebuilder of Christian faith. Coming from a fairly conservative and decidedly Calvinistic background, my college studies and friends had made it seem unscientific to go along with the robust Christian theism of the New Testament and the great tradition of the Church. How could a person find the Bible a source of life and light and power who knew anything about its origin, composition, and the lower and higher criticism? How can you reconcile Biblical world-views with those of Science spelled with a capital S? And can you honestly invest whatever you have and are in God's service and man's through such an institution as the visible Church? What positive message could be preached in the twentieth century? Fosdick, more than any single Protestant leader answered those questions, and did so positively and with inspiring helpfulness. For over fifty years he has been witnessing courageously, skillfully, persuasively to what he himself once once called in the Yale lectures on preaching (*The Modern Use of the Bible*) the reproducible experiences of the Bible. Later when more maturity came to the student, the theologue, and the pastor, like others I found that I must go beyond fundamentalism and beyond modernism too. But so did our hero! If we found his Christology less exacting than we liked, we never doubted his devotion to our Lord. And to the end of his great ministry in New York how he could—and how he can—preach! He remains the most effective master of the art of homiletics known to me. Of his use of illustration thousands have remarked. But examine again the logical and psychological de-

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velopment of any theme he chooses.

Title and publisher. *The Living of These Days* by Harry Emerson Fosdick. Harper & Brothers, 324 pages, $4.00.

For sheer reading pleasure no recent biography known to me is so readable, so interesting and so inspiring. Let every theological student or college man looking toward the ministry read this book. He will have new appreciation of the tradition in which he stands, and sharper insight into the issues confronting Christ's herald today as well as yesterday. Let every veteran sky-pilot and layman read Fosdick's life story. They will have accurate appraisals of the war between science and religion, and of the lamentable civil war within Christianity's ranks thirty years ago. Much more, the experienced Christian, clerical or lay, will hear trumpets blowing across seventy-eight years of creative discipleship, rallying us to adventurous campaigning for Christ and his cause today.

This is no review*, but it should be said that the ten chapters are revelatory of many personal incidents worth retelling. And Dr. Fosdick may be sure that readers will retell them! A curtain is drawn aside over what must have been painful experiences, as for example his emotional breakdown during and following his graduation from college and first year in seminary. Fascinating too is the restrained account of his response to John D. Rockefeller, Jr.'s proposal that Fosdick become his minister in a new church to be given by the Rockefeller family. "Winds of Doctrine" is a chapter marked by unexpected appreciation of the neo-orthodoxy and critical orthodoxy which Dr. Fosdick understandably found uncongenial. "Learning to Preach" is an excellent homiletics course in itself. "The Fundamentalist Controversy" is personal documentation of Dr. Fosdick's most famous battle, as contemporary social scientists might say—on the ideological level. I vote for this biography as the biography of the year, and I do so singing the longmeter doxology for the man who wrote it.

*See review on page 68 of this issue.

NOTABLE QUOTES

In that experience (nervous breakdown) I learned some things about religion that theological seminaries do not teach. I learned to pray, not because I had adequately argued out prayer's rationality, but because I desperately needed help from a Power greater than my own. I learned that God, much more than a theological proposition, is an immediately available Resource; that just as around our bodies is a physical universe from which we draw all our physical energy, so around our spirits is a spiritual Presence in living communion with whom we can find sustaining strength.

—Harry Emerson Fosdick, *The Living of These Days*, page 75. Harper & Brothers, 1956. $4.00.

* * *

. . . tomorrow's evangelism must realize afresh the potential in good preaching. It is a fallacy that people are not interested in sermons today. A good sermon, effectively delivered, holds a fascination that can scarcely be equaled. It is almost impossible to overestimate the power for good of great preaching. It is a tragedy that today's minister is so compassed about by a multitude of responsibilities—and important responsibilities—that he does not have enough time to put into his preparation for preaching. It has been stated that Dr. Fosdick spent thirty hours of preparation on his regular thirty-minute Sunday morning sermon; an hour of preparation for every minute of delivery. Little wonder his sermons were homiletical gems, and space was a premium whenever he spoke.

—Charles B. Templeton in *The Church and Its Evangelistic Task*, a pamphlet published by The United Church of Canada as a reprint from Summer 1952 issue of *Religion in Life*, New York.

* * *

It was Kierkegaard who remarked that

the real question which confronts modern man is not, "Is Christianity true? Ought I to be a Christian?" but, "Can I be a Christian?" So long as we ask only the former question, we deceive ourselves by implying that we *could* be Christians if we really thought that we *should*. . . the real question abides . . . "And Jesus said, 'Are you able to drink of the cup that I drink of, and he baptized with the baptism that I am baptized with?' And they said, 'We are able.'" What shall we say?

—J. V. Langmead Cassley, *No Faith of My Own*, page 204. Longmans, Green and Company. 1952.

• • •

Many a time as I went into the pulpit I recalled Hugh Latimer's experience that Sunday morning, when, heading toward the royal chapel, he heard a voice within him say: "Latimer, Latimer, be careful when you preach today because you are going to preach before the king of England"; then another voice said: "Latimer, Latimer, be careful what you preach today since you are going to preach before the King of Kings."

—Harry Emerson Fosdick, *The Living of These Days*, page 227. Harper & Brothers, 1956.

• • •

Someone said of Renoir that he never painted one day as he did the day before. There is something here for the Christian to remember. One ought never to do exactly the same thing the same way as it was done before. If it is done too often it will deaden. God is infinite and therefore is to be approached in infinitely different ways.

—Samuel H. Miller in *The Life of the Soul*, page 117. Harper & Brothers, 1951.

JEST FOR THE PARSON

To Dr. Jasper W. Bryson of Pine Bluff, Arkansas, I am indebted for this jest. A Methodist, Presbyterian, and Baptist were discussing the question of which church Jesus would join if he returned to earth in our day. The Methodist was quite sure he would unite with his denomination. The Presbyterian was just as confident that he would never be anything but a Presbyterian. The Baptist concluded the discussion with: "I don't think he would change."

THE MAGNET

The mighty Magnet of God's wooing love
Draws us to spirits never known before,
And caught within that centre, we discover
That we, in Him, are friends forevermore.

Yet some good comrades in the years gone by
Seem strangers as we pass the time of day—
When will they also feel the Magnet's pull,
And let themselves be drawn within its sway?

—Belle Chapman Morrill
Rochester, New York

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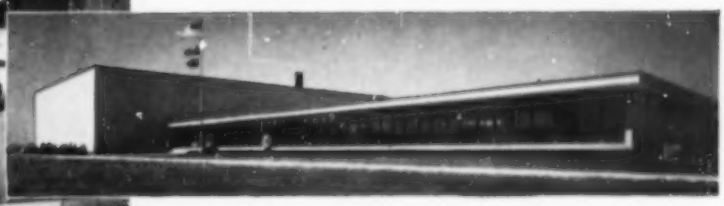

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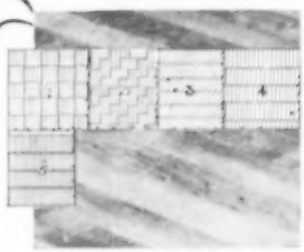

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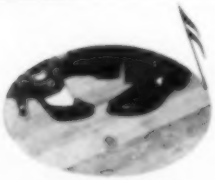

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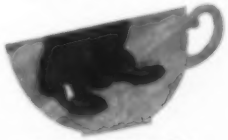

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WELLS ORGANIZATIONS CONCEPTS OF

CHURCH FUND-RAISING AND GENEROUS FAMILY GIVING

Church fund-raising can be fun. Most people greatly enjoy doing anything which they do well, working hard when success is possible, and learning how to overcome their chronic problems.

There is ample proof that there is a positive "joy of generous giving" and that there is a strong negative reaction that accompanies token-giving habits.

Extensive Wells research has indicated that families giving $1 or more per week for every $1,000 of their annual income can be considered as generous givers, while families giving less than $1 weekly for every $1,000 of annual income normally display the negative reactions of token givers.

This criteria for better-than-token giving starts at only half the tithe. The positive reactions of givers increase as family pledging exceeds the tithe ($2 a week for every $1,000 of annual income), and is even more evident in families which "double-tithe".

Families that have given themselves a fair chance to try out such generous habits of giving very seldom revert to a token giving level.

The "need of the giver to give generously" is greater than the need of the church to receive — which can be proved by the following example:

a. If a family were to increase its $1 a week giving habit to $5 a week, it would increase its church giving by more than $200 a year.

b. This additional $200 would not make or break any church program, but such a 500% increase in weekly giving would make a very great difference in the spiritual interests and activities of such a family, and would transform the act of giving from a burden to a joy.

Generous giving need not be considered as a financial burden to any church family as can be seen from the following example:

a. Take for instance a church family with a $5,000 annual income before taxes. By making better-than-token gifts of $5 per week, using numbered and dated weekly offering envelopes, it will be giving $250 annually. Subtract this giving from its net annual income and it will have $4,750 left over for taxes and family expenditures. However, such a generous habit of giving will help it spend the remaining $4,750 less foolishly or questionably. It has been proved that generous giving habits encourage better stewardship of all other family funds and, therefore, normally result in increased savings.

A generous weekly gift from a church family should be looked upon as a weekly act of worship by all members of the family. This can be accomplished best by:

a. First, signing a family pledge payable weekly for a generous dollar amount (not a percentage of income), and

b. Second, using numbered and dated weekly offering envelopes regularly and systematically.

Church fund-raising is not a dollar problem. Instead it is an organizational and educational challenge, because the families of any organized church are financially able to provide ample funds for their church and all its work.

Organizationally:

a. All the financial appeals of a church should be coordinated in a business-like planned-giving program that can be understood and anticipated by all the church families.

b. A church canvass goal should be established at an amount which is representative of the spiritual needs of the church families to give generously, instead of being based only on the financial needs of the church. At first glance this might appear to indicate that a minimum financial goal is being suggested, while in fact a careful study of the giving potential of the church families will reveal that the strongest appeal and the largest possible goal will result from the use of this principle.

c. The lay leaders of the church must be given the authority to plan the fund-raising program because of the necessity for them to assume responsibility for the canvassing activities.

d. The pastor, as the spiritual leader, should work closely with the lay leaders because of the good influence which strong spiritual motivations can have on giving habits, and in turn because of the good effect which increased giving habits can have on token spiritual interests.

e. The canvass organization should be enlisted from the most influential and largest potential givers (inactive as well as active). This principle is based on the fact that "just as water does not run uphill" neither can smaller givers influence the larger potential givers to make really generous pledges.

No church should be surprised by the negative resisting forces which normally must be overcome during the canvass. In many churches these negatives can be recognized by:

a. Attitudes of complacency and lethargy.

b. The unwillingness of many church families to sacrifice some old comfortable habits and traditions which have encouraged token giving.

c. Instinctive desires to procrastinate and delay this type of positive program in the hope that it will be forgotten before it can be fully developed.

d. Some emotional outbursts when the token givers find that they cannot successfully delay the program.

e. Some organized opposition which may threaten to weaken the church (but instead will strengthen it).

f. Strong pocketbook protection instincts which make it easy to enlist the resistance of other token givers.

g. Special objections to any technique that will require the expenditure of any funds, even for additional sets of offering envelopes, church secretarial help, or church dinners.

h. An unusually strong negative reaction to any system which does not keep all giving completely secret.

Note: While it is agreed that it is better not to publish any lists of gifts because most gifts are too small, it must be recognized that "witnessing of generous pace-setting pledges" is a form of Christian witness which, from the beginning, has been a means of helping other people become better Christians.

i. Resistances which can be brought together under the single title of "the high pressure tactics of the token givers".

Note: It must be recognized that token givers are usually unhappy and negative because they are worshipping their money more than God, and are actually breaking the First Commandment.

In conclusion:

a. Every church needs to pay more attention to teaching their church families more generous habits of giving.

b. Every church should be willing to try these concepts and methods before coming to the conclusion that they will not work.

c. These plans and procedures have been the solution to many church financial and family spiritual problems — they are not easily installed — but the Christian way has never been the easy way.

d. Every church family should be willing to give a fair trial to a plan of generous giving before it decides on what is the best way of life.

e. No church canvass can be successful unless it is approached with an abundance of "faith, prayer and love," and the power of this love must be so strong that every one in the church continues to love all others for their weaknesses if not for their strengths.

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